

L.R. NEWSPAPER REGY
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Arthur Small
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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1094.]

LONDON: WEDNESDAY, OCTOBER 24, 1866.

PRICE { UNSTAMPED .. 5d.
STAMPED 6d.

EXETER HALL LECTURES.—To be delivered (D.V.) on the following TUESDAY EVENINGS, at Eight o'clock:—

1866.—November 27th.—Very Rev. HENRY ALFORD, D.D., Dean of Canterbury—"Of True and False Guides."

December 4th.—Rev. JOHN HALL, D.D., Minister of Rutland-square Presbyterian Church, Dublin, and one of her Majesty's Commissioners of National Education in Ireland—"Irish Character."

December 11th.—Rev. WILLIAM ARNOT, M.A., Free High Church, Edinburgh—"Ourselves, and how to make the most of them."

December 18th.—Hon. and Rev. B. W. NOEL, M.A.; Rev. J. C. MILLER, D.D.

1867.—January 1st.—Very Rev. WILLIAM ALEXANDER, D.D., Dean of Emly—"Tris Mirabilia: Thoughts for the Times on the Question of the Miraculous."

January 22nd.—Rev. GERVASE SMITH, M.A., Minister of City-road Chapel—"William of Orange, King of England."

January 29th.—Rev. THOMAS BINNEY, Minister of the Weigh House Chapel—"The Town-life of a Youth from the Country, its Trials, Temptations, and Advantages: Lesson from the History of Joseph."

February 5th.—Rev. SAMUEL MARTIN; Rev. WILLIAM ARTHUR, M.A., President of the Methodist Conference.

Tickets for the Course only, 2s. 6d., admitting to any part of the Hall, may be had at the Young Men's Christian Association, 165, Alder-gate-street, City, and of James Nisbet and Co., 21, Berners-street, Oxford-street; Bull's Library, 52, Wigmore-street, Cavendish-square; Dalton, Cockspur-street; Westerton, Knightsbridge; Waters, 97, Westbourne-grove; Warren Hall and Co., 88, Camden-road; Burdekin, 97, Upper-street, Islington; Alvey, 67, Newington-causeway; The Book Society, 19, Paternoster-row; Williams and Lloyd, 29, Moorgate-street; Bennett, 5, Bishops-gate-street Without; Tweedie, 337, Strand.

REGENTS PARK CHAPEL YOUNG MEN'S ASSOCIATION.

LECTURES FOR 1866-67.

Oct. 29.—Rev. W. Landels. "Bunyan."
Nov. 5.—Rev. R. D. Wilson. "Sir Walter Raleigh."
" 12.—Rev. Hugh Stowell Brown. "The good Old Times."
" 19.—Rev. W. Brock, jun. "Stories of an Old City."
" 27.—Rev. Arthur Murrell. "To-day's Times"
Dec. 3.—Rev. Gervase Smith. "The Siege of Derry? No Surrender."
" 11.—Rev. J. P. Chown. "A Summer Furlough across the Atlantic."
" 17.—Rev. J. Burns, D.D. "Men who have Succeeded in spite of Difficulties."
Jan. 7.—Rev. Richard Roberts. "Selfishness and Benevolence."
" 14.—Rev. E. Paxton Hood. "Learned Ignorance."
" 21.—Rev. W. Landels. "Milton."
" 28.—Rev. Fred. Greeves. "Julian the Apostate."

The Lectures will be delivered at 8 p.m. in the Chapel. Tickets for the course, 2s. 6d.; reserved seats, 4s. May be had of Nisbet and Co., Berners-street; Mrs. Paul, Chapter House-court, E.C.; Mrs. Williams, 400, Boston-road; or of the Chapel-keeper.

ROYAL POLYTECHNIC.

George Buckland's Musical Entertainment, entitled "The Castaway, or the Unlucky Cruiser, commonly called Cruce"—The Cherubs Floating in the Air, and Shakespeare and his Creations, with F. Damer Cape's recitals—Lecture on and Exhibition of the Prussian Needle Gun and other breech-loaders—Dugwar's Indian Feats—Matthew's Magic do. Open from Twelve till Five, and Seven till Ten. Admission, One Shilling.

CONGREGATIONAL SCHOOL, LEWISHAM.

The HALF-YEARLY MEETING of the Governors of the above Institution will be held on TUESDAY, October 20th, 1866, at the LONDON MISSION HOME, BLOMFIELD-STREET, FINSBURY (kindly lent for the occasion), when FIVE CHILDREN will be ELECTED.

The Business of the Meeting to commence at Two, and close at Four p.m. precisely.

JOSIAH VINEY, Hon. Sec.

STATIONERY, PRINTING, ACCOUNT BOOKS, and every requisite for the Counting house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "THE COMPANIES' ACT, 1862" kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

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(Those marked * are also Trustees.)

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Clergymen and laymen in any part of the United Kingdom, in the colonies, or in foreign countries, who are willing to aid in carrying out the objects of the KEBLE MEMORIAL, are invited to communicate immediately with the Hon. Sec., to arrange plans for collecting and remitting contributions to the fund.

Subscriptions may be spread over five years without becoming a claim on the estate in case of death, and should be paid to the Hon. Treasurer, or to the account of the Trustees, at Messrs. Herries, Farquhar, and Co., 16, St. James's-street, S.W., London; the Bank of England, Western Branch, Burlington-gardens, W.; Messrs. Parsons and Co., Oxford; or Messrs. Mortlock and Co., Cambridge.

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Gross Annual Income 2396,075

Accumulated Capital 2,530,667

Claims Paid 1,790,461

Profits Distributed 1,227,268

Next division of Profits will be made up to the 20th of November, 1867. Assurances effected prior to that date will participate.

The reductions on the Premiums range from 12 to 99 per cent.

In several instances the premiums have become extinct, and annuities granted in addition.

Members whose premiums fall due on the 1st October are reminded that the same must be paid within thirty days from that date.

The prospectus forwarded on application.

October, 1866. SAMUEL SMILES, Secretary.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1094.]

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Ecclesiastical Affairs.

SECULAR CHRISTIANITY.

THE *Times* of Monday last comments upon a rumour, to which, however, it evidently attaches but little weight, that Queen Isabella of Spain has intimated to the French Government her determination to uphold the Pope in Rome on the departure of the present garrison. Her Most Catholic Majesty is supposed by that journal to be moved to that step by uneasiness of conscience at having under extreme pressure, in a moment of weakness, consented to recognise the Kingdom of Italy. The *Times* does not believe that any opportunity will occur to justify Spanish interference. "For the Roman question," says the writer, "is simply one of money, and if every Catholic State, or, better, every Catholic diocese, in the Old and New Worlds, would tax itself to make the Pope a position, to enable him to live in all the splendour and dignity befitting the Primate of their Church Universal, it would require no great effort to bring Pius IX. to relinquish a sovereignty which has become for him a snare and a mockery."

The words we have printed in italics express a sentiment which would probably awaken a response in the breasts of at least four-fifths of the entire number of persons, Roman Catholic, Greek, and Protestant, who constitute Christendom. The most "befitting" manner which can yet be conceived of by men in general of paying their homage to Christianity is to "make a position" for such as exercise authority in her name, to "clothe them in purple and fine linen," and enable them "to live sumptuously every day." After upwards of eighteen hundred years during which "the Gospel of the grace of God" has been in the hands of the Church, as a spiritual force for raising humanity to a higher and an imperishable life, this is what she has made of it. The nations have been trained into the belief that the kingdom which is "not of this world," but is "righteousness, and peace, and joy in the Holy Ghost," can best be made visible to men's spiritual insight, and obtain firmest hold upon their consciences and their hearts, by surrounding its chief rulers with the wealth and the luxury and the pomp which conceal and destroy its power. It is the old story; the manna is loathed for its simplicity, and tastes, not half-reformed, turn with longing to the "fleshpots of Egypt." Think of it for a moment! Christ's life, so ineffably pure, Christ's death, so inexpressibly affecting, and Christ's doctrine, as embodied in both, so ennobling, refining, spiritualising, to those who receive it, set aside in order to make way for the more commanding and successful influence of shows and gewgaws which even heathenism might well despise.

We need not, however, turn up our eyes and

hold up our hands in horror at this particular illustration of the lamentable perversion, by the Roman Church, of the Divine plan of drawing human souls into participation of the highest form of life of which He has made them capable. It is not Romanism alone that is guilty of it. There is a Church nearer home that puts equal faith in the value of a "position" and of "splendour and dignity," in giving more impressive effect to Christian agency. There is in this realm a strange but very prevalent disposition to array God's truth in the garments of a "nob," not to say a "snob," and to fall into the vulgar mistake of supposing that they "befit" it, and that it will get on much better with than without them. People hardly believe in spiritual authority emanating exclusively from a spiritual life, and associated merely with lustrous Christian virtues. The Apostles themselves, at least if they adhered to their old social position, would have been but sorry rulers of the Church in these days. Unless they had chosen to accept from five to fifteen thousand a-year, to live in palaces, to ride in carriages, and to wear titles of nobility, what would be the effect of their characters, lives, and labours upon any class of society? Is a soul likely to be borne heavenwards by the eloquence of a tent-maker's life, or by the speaking godliness of a fisherman? Queries like the foregoing sound very much like irony; but, in point of fact, the sentiment they somewhat cynically suggest lies at the bottom of the hierarchical system, as carried out in England. The inseparable tendency of the State Church is to substitute an influence purely secular in its character and its operation for that which is essentially spiritual, and to appeal to precisely those motives of human nature which Christianity would thrust into the background, if not totally suppress, as the leverage by means of which men are to be lifted into a sphere of faith and affection in which the temporal is swallowed up in the eternal. It is as though the grossest animal incitements were made use of to tempt base minds to the earnest cultivation of the intellect. It is even a more absurd and mischievous blunder—it is the placing of man's spiritual sense between intoxicated passion and pride, for the professed purpose of guiding it up the steep and toilsome heights of self-denial and piety.

When will the Church, which claims to be, and ought to be, embodied Christianity, learn the truth, and trust it, that the beauty of holiness exercises a sway over human hearts which is not only not enhanced, but is neutralised, by associating it with the glare and garish attractions of secular pomp and conventional dignity? What people on earth are likely to be the more readily or the more deeply impressed by the doctrine that it is nobler as well as more satisfying to live to God than to self, by having that doctrine preached to them by men bedizened for this very office by the finery and the ornaments of what they call "this present evil world." A rich man, a noble, a wearer of the world's highest honours, may indeed wield a more mighty religious influence over others by showing that he sets but little store by these things in comparison with the things which pertain to his better nature—but to endow men with riches and honours in order to give more spiritual force to them as rulers in God's household, or as preachers of righteousness, what is it but to rob their office of its true authority, and to veil the light which they are bound above all other things to exhibit? Faith, love, goodness, gentleness, heavenly-mindedness, exert a power of their own over human hearts, and radiate around them an assimilative energy wondrously efficacious in subduing stubborn wills. But then it must be their own strength that they wield, and must be seen to be such, in order to grand spiritual results. Dress them up in this world's gear, and, just so far as it is relied upon for adding to their effect, it paralyses their quickening and regenerating power. Christianity fully trusted always was and

always will be Christianity triumphant. It is because we do not trust her, because we will thrust upon her the aid—save the mark!—of ministerial sanction, of law, of "befitting splendour and dignity," and so forth, that she gains so little respect. Is God likely to honour with distinguished success the world's plan of commanding His truth by hanging about it the tawdry trumpery in which our lower nature so childishly delights? Shall we never appreciate the profound philosophy laid bare by the simple declaration of our Lord, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit?"

The thought, however, may carry with it matter for serious reflection to other quarters. It will not be uselessly pondered by Protestant Dissenters. We, the descendants of the Puritans, are not altogether free from the egregious folly of seeking spiritual results from other than spiritual influences. We, too, are falling into the bad habit of seeking to "make a position" for that which God has already placed infinitely higher, and on an infinitely better vantage-ground, than we can ever place it. We seem to be in danger of forgetting that "the demonstration of the *spirit*" is the demonstration of "power." It won't do. There is but one way to win man's cheerful allegiance to God, and that is to let Him speak through lives and labours in felt harmony with the one life which best exhibits Him. The secular never will get the spiritual. The spiritual never can work its end by the secular. The influences of the two are diverse and cannot coalesce. In a much broader sense than is commonly apprehended, in our Christian activities as well as in our personal living,—"Whosoever a man soweth, that shall he also reap," and, "he that soweth to the flesh, shall of the flesh reap corruption." "For the weapons of our warfare are not carnal, but spiritual, and (therefore) mighty through God to the pulling down of strongholds."

ECCLESIASTICAL NOTES.

THE tide is rising, and, just now, so fast that it is almost impossible to mark its progress. Last week the *Times* dealt with the whole question of Ritualism. After denouncing the practices of the Ritualists as sheer "extravagancies," and calling attention to the fact that they had "contemptuously disregarded" the opinions of the highest ecclesiastical authorities, it proceeded to describe their mode of worship,—

Priests, as they delight to call themselves, in defiance of the most judicious of English divines, are conspicuous in dresses unknown to the English eye for 300 years. Three of these personages, bedizened with green and gold and yellow, and covered with black stripes and crosses, stand with their backs to the congregation on the elevated steps at the east end of the church. The altar is overladen with gorgeous ornament and illuminated at noonday with two great lighted candles. Pyramids of tapers, such as are seen in Roman Catholic churches, are placed at each side; the chancel is emblazoned with tinsel banners, and the white surplices of the choristers are the only things in the gaudy spectacle which could remind one of the customary ritual of the English Church. Here, across an atmosphere which is faint with the odours of incense, the green and gilded priests are dimly discerned performing unintelligible manœuvres, bowing and bending and turning and crossing from side to side, until the recitation of the words of the service becomes the smallest part of their functions. Two white dressed attendants carry a silver censer, from which the fumes of the incense are incessantly tossed, now over the altar, now over the book from which the Gospel is read, and now into the faces of all the performers in the chancel. A fine organ and excellent singing, in which, where it is allowed, the congregation join with impressive effect, supply the only legitimate element in the ceremonial, and the performance culminates in a series of flexions and genuflexions which can only be fitly described as the Elevation of the Host.

This is a moderate, indeed a very moderate, description of Ritualism, because it does not touch the doctrines of the Ritualistic party, which are of far more serious import than their theatrical performances. Of their doctrines presently. Of their ritual the *Times*

now boldly says—"These gewgaws and flaunting dresses and candles and odours and gesticulations have in them something almost nauseous to an ordinary English stomach. There is, to say the least of it, a vulgarity of taste in this ostentatious display of gorgeous finery and oppressive perfumes." It describes them as the relics of "less civilised times," and points to the ordinary dress of Roman citizens in the period of the Empire for their origin. It denounces the whole of them as "pernicious extravagancies," and as a deliberate and systematic perversion of the intentions of the founders of the Protestant Established Church. Lastly, it calls on the bishops to do their duty, and plainly says that the issue between the Church and the Ritualists ought to be definitely tried, "or people will be asking what is the use of an Established Church if it cannot maintain established doctrines." The *Times*, as it is scarcely necessary to say, has, as usual, been rather long in finding that there were any Ritualists in England, but we must do it the justice to say that, having at last, by some inexplicable means, ascertained the fact of their existence, it deals with them in the most trenchant style.

To this portentous article succeeded, in yesterday's number of that journal, a letter from its well-known correspondent, "S. G. O." The writer of this letter remarks, first, that it is now becoming a serious question for parents who wish to devote their sons to the ministry of the Established Church, for it is "utterly impossible for any young man to prescribe what will be required of him to do and believe in the English Established Church." He accuses the Episcopacy of a secret sympathy with the Ritualistic party, which he thus describes:—

The ecclesiastical jargon of the new party owes little to Prayer-book or Bible. Like turf language, it is caviare to the external world. It is a thing of postures and priestcraft, ceremonies, mysteries, doctrines sacramental amalgamated with fashion, vestmentality; it is a thing of days and seasons, furniture, fastings, and feastings, of music and architecture, hymnals, church ornamentation, and decoration according to "days."

As the *Times* called on the bishops, so "S. G. O." calls on the laity to decide whether their Church is to stand on the old truths, and whether they will be content to be ruled by a priesthood. "S. G. O." does not believe in the bishops, and says to lean upon them is to lean on a broken reed, and that they have never contemplated any real opposition to the movement. We quote the next pregnant paragraph in full:—

There are those who argue that it is better to bear and forbear to any extent than to so act as to endanger a large secession from the Church. I am not of the number. I hold a seat within a Church, which disowns all that has given it its name and position, however large it may be, whatever influences it may possess, is in a position as dangerous to that Church as disgraceful to itself. It is said such a secession would so swell the numbers of the Roman Catholic Church in England as to make her power most dangerous. I answer it is better to have an open powerful enemy without than a treacherous friend within. When the members of a Protestant family come in contact with Roman Catholics in religious matters, or in ordinary society, the position on either side is known; when clergy and laity who hold Roman Catholic views still mix with the world as Protestant Churchmen, there is no safeguard for the faith of the young. It is true these people say, Although you accuse us of causing many perversions to Rome, you cannot deny we are the cause by our services and doctrines of retaining many who would otherwise go. How poor the consolation to a parent, on one son having passed through St. A.'s Roseward, to be told, Remember your other son, your daughters, &c., would follow him, did they not find, with us, that for which they crave. The day may not be just yet, but, in my opinion, it cannot be far distant, when, by some rash overt act, some of the leaders of this movement will betray its real aim. I strongly suspect, if the truth were known, that aim is no secret to certain members of the Bench. There will then, I trust, be a departure out of our pale of the greater part of a body of men who must, in all honesty, feel that they are unfitted to remain in it. We shall probably have an Anglo-Catholic Church independent of the State. It will, doubtless, have many adherents, for novelty is attractive; to it, I have no doubt, certain colonial churches will affiliate themselves. It will have no real difficulty as to a head; there are those who say with confidence one or more Bishops will join.

We cannot, this week, stop to comment on these remarkable words, for all that our space will allow us to do is to report what is taking place. To "S. G. O." succeeds the Rev. G. Wood, of Ripley. Mr. Wood calls for "new legislation," but where is the legislation to come from? The House of Commons, he remarks, cannot be said to represent the laity of the Church, for it is composed of Romanists, Dissenters, Jews, and infidels; Convocation is tied hand and foot and can do nothing; the Church is fettered, and everything is at a dead lock. He points to the American and Canadian churches as contrasts to the position of the Established Church in England. They are "unfettered by the State." The true remedy is to "set the Church free from the shackles which now bind her, and to let her have a legislature of her own." And the privileged and State-paid Establishment? Not a word on these subjects does

Mr. Wood say, so we judge that the Church, in his view, ought have both perfect freedom and a perfect endowment—privilege, pay, power, and liberty together.

"Pernicious nonsense," writes the once-celebrated Rev. James Skinner, but not of the sentiment to which we have referred; the words are merely a quotation from the *Times* article. Mr. Skinner thinks that the *Times* uses hard words, and attempts to justify the doctrines of the Ritualists. Mr. Skinner adds that "if the day should ever come in which the authorities shall interfere to stop our full liberty to teach the above-named statements as vital truths, there are more than three-fourths of us who would be compelled to give up the Church of England as no portion of the Church of Christ at all." To which the *Times* adds:—"We can only repeat at the foot of this letter what the writer has already uttered at its head—"Pernicious nonsense!" The *Times*, therefore, may now be considered to be committed to the anti-Ritualistic movement. It has probably been made aware that the laity of the Church, as a body, have no sympathy with it. They like theatricals in their proper place, but not at church. It will follow that for some days or weeks to come there will be a refreshing correspondence on this subject, but that it will end in any positive action we do not believe. There is plenty of sentiment and feeling in the Established Church, but there is very little conscience. Neither the Evangelical party nor the Ritualistic party could stop within it if the consciences of either were not of the lowest order consistent with the retention of any amount of personal religion. The Ritualistic party is, unquestionably, superior to the Evangelical in this respect, but that is all that can be said. Whatever either party may do, unless their action is made imperative by conscientious conviction, it will be worth nothing. Mere self-will never yet formed a Church of Christ, either free or "fettered."

For the reason that the Evangelical party cannot afford to throw stones at either Rationalists or Ritualists, any comment of theirs on the present position of the Church of England is utterly valueless. Dr. Close, Dean of Carlisle, has forwarded to us a copy of the paper read by himself at the annual meeting of the Evangelical Union for the Diocese of Carlisle. It is an able exposition and exposure of the creed of the "Catholic" revivalists in the Established Church. The Dean shows, at some length, and by reference to printed articles and documents, what is the exact creed of the new party. He points out that in their own language their demand is for a revival of the "Catholic faith," and of the "Catholic ritual," and that the best way to teach the former is to use the latter. Their doctrine of the "Eucharistic sacrifice" is copiously illustrated, as well as their detestation of all Protestantism. That they want the confessional is not less clearly shown, and that they consider sisterhoods, brotherhoods, and friaries, necessary to the extension of the Church and the conversion of Dissenters, is made perfectly clear. But who is Dean Close that he should undertake to expose the errors of his brethren? Let the Evangelicals take the beam out of their own eye before they attempt to take the mote out of the eyes of their brother clergy. For, brother clergy they are, and clergy of the same Church,—quite as much entitled to office and revenues as Dean Close himself. When the Evangelicals will cease hounding people on for Easter-dues and Church-rates, when they relinquish a Burial Service in which they do not believe, an Absolution Service which they ought to scorn, and a Prayer-book which, in many parts they should view with something like abhorrence, they will be entitled, and not before, to rebuke the Ritualists.

Did you, dear reader, see any description of the Ritualistic exhibition at York? If not, we quote one from the *Guardian*'s correspondent:—

Last year at Norwich men were astonished by the display of a collection of rich ecclesiastical vestments after the ancient type, which revealed the surprising fact that such things were actually used in a not inconsiderable number of churches, sprinkled up and down the land. This year the same idea has been carried out on a far larger scale at York. An "Ecclesiastical Art Exhibition" filled seven rooms with chasubles and stoles, dalmatics and copes, thuribles and burses. Some of these were simply relics bequeathed by other generations, as in the case of the rich copes liberally lent for the occasion by the Dean and Chapter of Westminster, for the purpose, we suppose, of illustrating by an extreme instance Dean Stanley's theory of the development of the smock-frock of Apostolic times. Others, too, were only the speculations of enterprising manufacturers. But a large proportion were contributed by churchwardens or incumbents who possessed and used them as part of the ordinary furniture of their church. And these were not confined to famous churches like St. Lawrence at Norwich, or St. Matthias at Stoke Newington, or even to those of large towns, where a tunning

population affords scope to diversities of worship. Many of them bore the names of obscure and insignificant villages, bringing an unexpected testimony to the wide spread and silent upgrowth of this novel movement. The exhibition itself, whatever may be thought of its purpose, was a marvel of richness and beauty. Silks, and merinos, and moire antique, in all shapes and hues, velvets and damasks, brocades and laces, hung about in bewildering profusion; and in some cases the affixed prices—we noticed 220/- as the figure on one chasuble—gave some notion of the costliness of this new taste.

There was and is an amusing side to this question. Amongst the questions advertised for discussion in connection with the Exhibition was "The cloak left by St. Paul at Troas," and one person overheard a conversation to the effect that it was supposed that the veritable "cloak" was being exhibited. No part of this discussion has reached us, but we can imagine what it was from a correspondence now going on in the *Guardian* newspaper. One writer in the *Guardian* essays to prove that the Greek word translated "cloak" does not mean a garment at all, but a cover for books. His argument is ingenious, but it is not new; in the Syriac version of the New Testament, as is known to most scholars, the passage reads as follows:—"With respect to the books which I left at Troas, in the care of Carpus, whenever you come bring both the books and the covering for the volumes." There is no doubt that the word is as easily translated thus as the other way, and it is more in harmony with the context that it should be so. This is a more important question than some people may imagine it to be, for the Ritualists are gravely arguing that what Paul left at Troas was—a *chasuble*!

Lastly, in connection with this subject, we refer to a letter to the Bishop of London, published in the *Daily News* last week, on the spread of "Ritualism," and currently reported to be from the pen of Miss Marsh, of Beckenham. The writer describes the scenes she witnessed at St. Alban's, the doctrines she heard preached, the hymns that were sung, and thus concludes:—

At present, my lord, he would be a reckless man who should venture to assert that the Church of England is in any intelligible sense of the term the bulwark of Protestantism. It is the nursery of Romanism, and it has supplied that apostate system with some of its noblest sons, both clerical and lay. Of no other Church in Britain can this be said. I have written this letter in sorrow and not in anger, knowing well that I am but giving utterance to the convictions of thousands who have loved the services of the Church of England, who received its baptism and confirmation, who were married within its pale, and had hoped to die its steadfast and loving adherents. And I claim your forbearance if, in closing this letter, I venture humbly to warn your lordship that you cannot fail in your duty in this perilous crisis of the history of our National Church, and of the Christianity which it professes to represent, without incurring the responsibility involved in your high position, of having suffered the spread of Popish dogmas and ceremonies when, by a vigorous and prompt action, you might have driven them from your diocese.

This, good reader, is the week's history of the "BULWARK OF PROTESTANTISM."

In all probability the major part of the readers of the article in the *Times* of yesterday, on the Archbishop of Canterbury's visit to Scotland, will have some difficulty in understanding it. We do not ourselves profess to understand its intention. It may be intended as an open hit at the Archbishop, or a covert sneer at Episcopacy, or an ironical exaltation of Church Establishments, for it reads as though it were all three put together. The *Times* treats the Archbishop as a Dissenter, and as sanctioning Dissent by going to Scotland and opening an Episcopalian place of worship there. The Episcopalian of Scotland, who are they? It was, says the *Times*, once "jocosely proposed to mark the site of every Episcopalian on the Ordnance Map of Scotland." The Archbishop is gently reminded that he is the chief officer of the Church Establishment in England, and that by sanctioning Episcopalian Dissent in Scotland he is flouting the Church Establishment principle. It is not a question of denominations:—

We are well aware, indeed, that a certain class of theologians deny the name of a church to any community not enjoying episcopal government. Such an extravagance will never receive much respect from the English people; and, even among divines, so staunch an advocate for episcopacy as Hooker never seems to have dreamt of this narrow fancy of ecclesiastical bigotry.

Ho, ho! This way lies the wind? Yet, the *Times*, from the point of view occupied by the State, is quite right. For this reason the Queen has never attended an Episcopalian Church in Scotland, or had an Episcopalian minister to preach to her. She attends the Established Church of the nation. Nothing could be put more strongly than the case is put by the *Times* against the Archbishop in this respect, and sharper rebuke was never administered to an erratic ecclesiastic. There is no doubt that this easy dignitary has violated the etiquette of the Establishment principle. Nor is there less doubt that he has set, in his own person,

a most flagitious example of Dissent. If he recognises Dissent in Scotland, what harm can there be in it in England?

The *Guardian*, *apropos* of Mr. Goldwin Smith's recent speech, has an article on Church Establishments. Our contemporary treats the question very lightly. It acknowledges that the political relations of a Church are no part of her essence, cuts a few jokes at the expense of the Irish Church, and performs the same part towards Welsh Dissent, which it does not think quite so respectable as Irish Romanism; for "it has not the same antiquity, nor the same capacity for antiquity," "it cannot clothe itself in a becoming though sometimes disfiguring garb of tradition, &c.; and, lastly, avows that it cannot bear the Calvinistic system. However, it sees no present necessity for discussing the matter:—

There is no immediate solution to be seen of the Welsh difficulty, but happily there is no immediate necessity for solving it. The Welsh Dissenters have their own natural view of the subject. We cannot wonder that they would wish to see the Establishment overthrown; we are a little surprised, however, when a distinguished man, like Mr. Goldwin Smith, who has gained his learning and developed his unusual powers under the shadow of endowments, seems to think that religious truth must needs thrive better on excitement and pews-rents than on more constant and less stimulating fare. But we must not now enter on the theory of Establishments. It is enough to say that the question demands consideration, and must not be dealt with by us as if it affected the Church of Ireland alone.

Coarse and flippant writing like this is usually a sign of remarkably serious and respectful treatment coming, and we have no doubt that this is the case with the *Guardian*.

As Wales and Ireland are thus referred to, we may as well point the attention of the Welsh to what the Irish have just done. Captain White was elected member for Tipperary on Saturday last by a majority of more than six hundred over the head of Mr. Waldron. No election since that of Daniel O'Connell for Clare has excited so much interest or is so significant in its character as this election. Mr. Waldron, the Tory, was a Catholic, and he had the whole support of the landlord interest. Captain White was a Protestant; but because he was a Liberal, and especially because he avowed himself to be an opponent of the Irish Church, the whole of the Catholics, priests and people, supported him, and, in defiance of landlord terrorism, returned him by an immense majority. This election is the first knell of Conservatism in Ireland, and the first significant sign that the people are at last aroused. Will Wales not follow suit?

Now that constituencies are already looking out for candidates—now that Mr. Disraeli is concocting a Reform Bill—now that a dissolution is being talked about, and may be upon us in a few months, we commend to the study of all electors one small blue-book—perhaps the smallest blue-book ever published. It is entitled, "Religious Equality in Parliament; being a Record of the Votes of Members of Parliament on Ecclesiastical Questions in the Session of 1866." This useful work (published by the Liberation Society) contains first a brief history of each of the ecclesiastical measures placed before Parliament during the last session. In the case of Church-rates this history extends over many years, in the case of the Tests Abolition Bill, over only three years. What there is to be told on each question is told; and leading facts and divisions are given, brought down to the close of the last session. Then follows a tabular statement of the votes of every member in the six ecclesiastical divisions of the present year, beginning with Mr. Hadfield's, and ending with Mr. Coleridge's Bill. Nothing could be clearer than the arrangement of this portion of the work, and anyone can see at a glance how his member has voted. If electors would possess themselves of it, and give the information which it contains concerning their own members in their local journals, they would be doing public service.

EMANCIPATION OF RELIGION ADVOCATED BY A CLERGYMAN.

[The following interesting paper in favour of the liberation of religion from State patronage and control has been forwarded to us by the writer for publication in our columns. It has already appeared in the pages of a monthly periodical called the *Truthseeker*, but will no doubt be new to the great majority of our readers.]

There is undoubtedly in the minds of all persons who are in any degree alive to the vast importance of the Christian religion (whether it be regarded as a Divine method of preparing man for a higher existence than the present, or as the best and most efficient means of promoting domestic and social well-being, and consequently human progression in its widest range), a deep impression, which cannot rest, that there have long been sad blemishes and grave deficiencies in so-called Christian teachings, and that the requirements and yearnings of conscientious minds for sound Scriptural instruction, of a bene-

ficial practical character, are prophecies of their approaching fulfilment. That some vital and extensive change is really impending, is felt, we are firmly persuaded, as a God-given instinct, by millions of the human race. It is maintained on all hands by those who have honesty and courage sufficient to enable them to speak what they think, that by far the greater portion of the teaching which is delivered from pulpits is painfully unsatisfactory. It does not come home to the heart-wants or intellectual convictions of men; it neither coincides with their deepest intuitions, nor with the conclusions of daily experience; it does not accord with the workings of nature, which as being of God, cannot be in collision with His true Word; it puts faith in a hostile attitude towards reason, and sternly rebukes every attempt at a rational solution of the great problems of life: it acts insidiously and vigorously against the practice of morality from the highest motives, by virtually denying that a good life is essential to salvation; yet to conceal its nakedness and deformities from the eyes of the laity and escape their just judgment and condemnation, it says that good works are accredited signs of orthodox belief; and it presents what is proclaimed to be a revelation from God to mankind as indeed no distinct revelation at all, but, on the contrary, a mass of clouds and darkness; neither explaining the apparent difficulties of Scripture, nor harmonising with its plainest portions. When we, the clergy, reflect upon the imperfections of our training for the Christian ministry, and the contradictory dogmas which are held and propagated even by the prelates of the Established Church, it is not surprising that there should be so much of conjecture and uncertainty and so little of life and reality, so much of doubt and speculation and so little of positive conviction and rationally satisfying faith, in the preaching, and in the books, pamphlets, and tracts on religious subjects in our day—that there is so much of cheerless and bewildering mist, and so very little of light and genial sunshine—so much that is harsh and repellent, and so little that is pleasing and attractive from its own intrinsic worth. The teaching communicated is that of ecclesiastical authority; it is the imposition of opinions which were held and published by men of reputation for scholastic learning in their day; but, so far from any efforts being made to open the minds of students to the rational comprehension of truth, all attempts at the exercise of individual judgment are sternly repressed, and a youth of an inquiring mind is soon given to understand, and is made to feel, that he must accept "the decisions and standards of the Church," and not obtrude his opinions upon the world. The writer cherishes an affectionate remembrance of his teachers, who, he fully believes, taught to the best of their knowledge and their power; but nevertheless, an earnest sense of duty constrains him to declare what he knows to be generally true. Moreover, that the bishops and other dignitaries of the Established Church of England Ireland hold most irreconcilable opinions; that some of these ecclesiastical governors and superiors would, if legally invested with adequate power, excommunicate others of their brethren because of the doctrine which they hold; and that a clergyman, who may be a favourite with one bishop in consequence of his views, might in another diocese be disengaged by his ordinary and even condemned as a heretic, are facts well known to intelligent laymen; and they serve to add no inconsiderable quota to the vast confusion which prevails on religious subjects.

And although Dissent, with its numerous forms and varied aspects, professes to take its stand on what we gladly acknowledge to be the only proper and justifiable ground, viz., that of individual freedom and judgment, unencumbered by the accumulated and unsightly dust of ages, and open to the free air and sunshine of heaven, yet, if it be impartially and strictly examined, it also will be found, for the most part, to be confined within narrow boundaries, marked out by bands that have long since finished their labours upon earth; it will be seen to be a prison surrounded by high walls and grim battlements, beyond which few are permitted to go forth to labour and to live in mental freedom unobstructed and in peace.

Only a word need be said here as regards Roman Catholicism and Established Presbyterianism; they are both marvellously defective, and the finest minds within them can only grow by transcending their limitations both of doctrine and discipline.

Whilst religion, or, to speak correctly, theological orthodoxy in its varied phases, may be likened to an old castle which has long been in a state of decay, roofless and windowless, a great portion of the stones lying uselessly in confusion on the ground, a habitation for owls and bats but no dwelling-place for man, a scene that may be visited when the sky is fair and the calls and duties of life are in no way pressing, but which neither feeds nor shelters in times of need, days of hard toil and harder suffering—who can wonder at the vast amount of honest scepticism and blank infidelity that prevails; at the unbelief which frequently crops out in private society, in the conversation of men and women who pass for Christians in the world; at the exclusiveness, harshness, cruelties, and flagrant injustice which mark the conduct of many of the bishops, and at the scandalous immoralities and glaring inconsistencies which not unfrequently characterise too many of the clergy; at the extensive frauds which are yearly perpetrated in the marts of trade and commerce; at the drunkenness, murders, and foul enormities which break forth as horrid diseases, infecting and deforming the body of humanity; and at the most unchristian and heathen state of society that confronts

one on every side? When the tree is bad, the fruit must also be bad; when the spring is poisoned, the stream must be poisoned too; when the heart is diseased, the issues of life cannot be sound. A clean state of society cannot come out of that unclean thing, a dead and mouldering Church.

That the State or political Church in this country is destitute of spiritual life, is obvious from the habitual avoidance in conversation and society of all religious topics by the clergy (a very limited class excepted)—a fact we often hear commented upon by those whom they visit—from the want of inspiration in the public addresses of the prelates and the great majority of the clergy, who draw their teaching from dead books, not from Him who is the Living Word; from the fact that the best men in the Church of England are dissatisfied with this reign of death, and are longing for resurrection to life and use; from the cries which reach us from various centres of vast populations—"This is a barren and dry land"—"Here are no springs of living waters"—or from rural parishes—"I never go to church, for I can get no spiritual instruction there"—"This state of darkness cannot be tolerated another fifty years";—from the want of Christian charity and the prevalence of worldliness as well amongst the clergy as the laity; from the opposition that freedom, honesty, truthfulness, and a Catholic spirit and impartial efforts to do good constantly excite; from the discouragement and persecution which all promoters of reform have to encounter at the hands of ecclesiastical personages in their capacity of representatives of vested interests; and from the patronage too often extended to hypocrisy and subserviency, even—and we speak what we know—when associated with imbecility or positive immorality. The sad but certain death-knell of the Established Church was rung when the legal decision was given forth to the world, that not Holy Scripture, not the Word of God as interpreted by each man's conscience, but the articles and liturgy of a bygone age, are the standard and test of modern orthodoxy; prelatic dogmas, arbitrarily asserted and enforced some hundreds of years since, and despotsically handed down to modern times, being thus put in the place of that Divine Wisdom which each man should seek for himself and freely appropriate. Any real Christian knows these are the signs of death and the preludes of burial. The Church, in the world-sense, is a Golgotha, a place of a skull, in which there is no living brain throbbing out the pulses of kindly truth. It is a grave on which a great stone is laid and sealed, and ecclesiastical soldiers, in the darkness which they love, are watching the tomb in hopes to hinder the resurrection of the buried truth. At the present time, a man whose understanding has been opened is not permitted in the Church of England unreservedly to preach the Gospel, pure and untainted with the dross of ages. As in the days of old, Barabbas was preferred to Christ, the truth was slain and falsehood freed, so at the present day, any clergyman who takes his stand upon the Word of God, and makes it his sole aim and endeavour to set forth as Gospel nothing but what the Spirit of truth enables him to find therein, and what, if heartily and faithfully lived would lead men to heaven and everlasting happiness—without paying homage to worn out and worthless, but self-styled orthodox formulas—runs the risk of being persecuted out of the ministry of the Establishment; while the immortal and incapable, who preach solemn nonsense and absurdity, will, as a rule, especially if they hate Dissent and flatter their ecclesiastical superiors, receive encouragement and obtain preferment.

The best men in the Church of England all feel that they are working in chains. They cannot fully deliver the truth which they know. In private, they declare that this Church in its present form must pass away. They long to see it reformed in its liturgy, in its patronage, in its cathedral establishments, and in the general character of its ministers, from the highest to the lowest grade. We have heard a good clergyman declare that Providence seemed to be against the Church of England, for wherever there was a zealous incumbent, Dissent was sure to spring up and thrive. Not long since, an enlightened clergyman, who felt himself terribly hampered, said to the writer, "The prevailing theologies are worthless. A great work of disintegration is going on. A way is thus being prepared for the advent of truth."

It is about fourteen years since we began to feel that the Church of England, as a department of the State, was spiritually dead, and it used to be our earnest prayer that we might be permitted to assist in raising it to life; but this we have since been led to conclude is a simple impossibility. Not that we would be supposed to deny that there are good and enlightened men within the pale of the Church of England, as there are doubtless beyond it. We gratefully acknowledge that hearts loyal to the Lord are to be found everywhere; but this we confidently affirm, that any worldly authority, whether it be that of a State or a congregation, which must crush individual conscience, in seeking to mould all minds upon the same pattern, is incapable of reformation, because it is radically wrong; denying free scope to honest individual growth, without which a social aggregate can never be religious. All that can be done in the matter is to abolish the external authority, and to sweep the artificial system entirely away.

To proceed now to what is required for the Christianisation of the Established Church, that it may in its turn assist in Christianising society. For we must first of all recognise the fact that an Established Church,—that any Ecclesiastical Establishment,—is *per se* unchristian, being altogether incompatible with the true spirit and functions of the Christian

ministry, which should derive its law and inspiration solely from the Lord, which can no more seek to rule in temporal than in spiritual things, and which cannot submit to lean upon or obey any earthly power, without degrading its mission and weakening its efficiency. It is clear, without going minutely into details, that changes somewhat of the following scope and character are absolutely needed:—

I. The abrogation of the Act of Uniformity, which, being contrary to that individuality which every man possesses, has fostered unreality both in doctrine and worship, and has hindered the development of individual talent and the full and free exercise of the manifold gifts of God, embodied in the manifold peculiarities of human minds.

II. The acceptance of the Word of God, freely interpreted by each man according to his light, as the sole standard of religious teaching, to the utter exclusion of all State-made creeds; all that the State has a right to require either from teachers or professors of religion being a life in conformity with civil law and order.

III. The recognition of the truth that the gift of preaching and ministering acceptably is the only valid call and consecration to the ministerial office.

IV. The abolition of whatever interferes with the inalienable right and duty of every congregation to choose its own minister, so that all may at once enjoy the spiritual teaching they desire, and spare the world the scandal of the spectacle too often of late presented, of clergymen at open warfare on questions of doctrine and observance with the flocks whom it is assumed to be their duty to feed, but on whom, by purchase or patronage, they have been foisted without the remotest reference to the all-important question of their suitability for the position.

V. The entire freedom of all congregations in the choice of liturgies or extempore services, framed in accordance with their respective religious views and requirements.

VI. The resumption by the State of all ecclesiastical property; private patrons to be compensated out of the funds thus resumed, and present holders to be free to retain their temporalities for life.

VII. The suppression of all State bishoprics and cathedral establishments, in which case spiritual fathers and leaders would then be substituted wherever their services were felt to be required, to discharge the truly episcopal duties of Christian oversight and counsel, now unfortunately subordinated to secular concerns and political objects.

All other bodies of religionists ought, as a duty, to break every artificial bond asunder, and discard every dogma which is not an expression of love to the Lord and the neighbour, on which ground alone men should freely associate, according to their mental affinities, for public worship and social good. Moreover, for their real emancipation from all sectarian narrowness and superstition, and from every other ungodly and unbrotherly element, and for their full participation in that wise and unselfish spirit which would bind together the human family in Christian friendship and concord, religionists should learn, intellectually and practically,—1. That no one has any right to condemn or persecute another for the unreserved and faithful avowal of his conscientious religious opinions, which he is in duty bound to think out freely for himself, and which, so long as they help him to lead a charitable and useful life, are God's good gifts to his soul, and should by all be acknowledged and respected as such, whether they be similar to other men's gifts or not. And, 2.—That the Lord's Church is not any one of their ecclesiastical organisations, but is the great spiritual family, comprehending all, irrespective of creed or sect, who worship God and honestly and consistently endeavour to do His righteous Will. These truths, realised in their blessedness, would break down all sectarian barriers, and cause men to feel and see that they are brethren; and that as such, they ought, in fulfilment of their exalted duty to God, to live willingly and joyfully one for another.

We are fully aware that by a large class of minds—especially those interested in the retention of ecclesiastical institutions, hoary with age, but utterly unsuited to modern requirements—this outline of needed and inevitable reforms may be regarded as one of the most audacious productions ever obtruded upon the public; but, by such as can read the signs of the times, the essential justice and imperative necessity of some such sweeping and entire reformation as is above indicated will at once be recognised. Even from the most external point of view, it may be seen by all who are willing candidly and dispassionately to reflect upon the subject, that some such radical change cannot long be delayed: for is it to be supposed that, in an age of free thought and progress, the mass of the community will long acquiesce in an appropriation of the entire religious revenues of the country for the maintenance of one ecclesiastical organisation, which no longer embodies the faith or supplies the spiritual wants, of even one full half of the entire population? If a portion of State funds, supplied by all classes, should be devoted to the maintenance of religious teachers at all, does not impartial justice demand that such State aid should be offered equally to all denominations?—though we believe that all religious services, to be vitally efficacious, should be supported by voluntary contributions. Let it not, however, be supposed that we are blind to, or that we underrate, the obstacles and the opposition that will be encountered, and that must be overcome, in the progress of religious emancipation. All the hosts of time-honoured inutilities, of venerable illusions, traditional sanctities and established conventionalisms; all the *vis inertiae* of indolent minds and vested interests; all the cold water of indifferentism, and all the fire of fanatic zeal; all the energies of the despotic spirit, of that passion for rule which, veiled

under whatever form, is perpetually opposing true life, freedom, and progress; in a word, all the hosts of evil, error, and darkness, stand arrayed against the cause whose triumph we nevertheless foresee: for let the hosts of right and wrong but grapple with each other, and sooner or later the barriers to true religious life and progress will be swept away. Truth and right must ultimately prevail; for God, as far as we can understand Him, is Truth itself and Justice itself, and all who enlist under His banner, and fight bravely and honestly in the good cause, have Omnipotence on their side, and are sure of contributing to, and sharing in, the blessings of the final victory; though the day, and the hour, and the manner thereof no man may foresee. Let all, then, who see the evil and desire the remedy, be of good courage. Let every spiritual swordsman faithfully wield his weapon. Let every true friend of religion and progress labour cheerfully and with manful self-devotion in his own sphere, however apparently humble and obscure, for the uprooting of error, the diffusion of truth, and the cultivation of a truly Christian spirit, assured that every step thus made, every effort thus directed, is tending to the consummation he desires to promote.

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THE INCREASE OF RITUALISM.

(From the *Times*.)

Notwithstanding the remonstrances of archbishops and bishops the Ritualists still continue and even increase their extravagances. These gentlemen maintain one convenient exception in their general enthusiasm for ecclesiastical practice. They exhibit a profound disregard for the ecclesiastical virtue of obedience, and refuse the slightest respect to the admonitions of their superiors in the Church. We do not believe there is any other profession in which such a unanimous opinion as has been expressed by the highest authorities against these practices would have been so contemptuously disregarded by those to whom it was addressed. The churches which were so notorious last spring are equally notorious still, and a visit to such a place as St. Albans, Holborn, on the occasion of what is called the "High Service," is still sufficient to startle even the most tolerant of ordinary Churchmen. Priests, as they delight to call themselves, in defiance of the most judicious of English divines, are conspicuous in dresses unknown to the English eye for 300 years. Three of these personages, bedizened with green and gold and yellow, and covered with black stripes and crosses, stand with their backs to the congregation on the elevated steps at the east end of the church. The altar is overlaid with gorgeous ornament and illuminated at noonday with two great lighted candles. Pyramids of tapers, such as are seen in Roman Catholic churches, are placed at each side; the chancel is emblazoned with tinsel banners, and the white surfaces of the choristers are the only things in the gaudy spectacle which could remind one of the customary ritual of the English Church. Here, across an atmosphere which is faint with the odours of incense, the green and gilded priests are dimly discerned performing unintelligible manœuvres, bowing and bending and turning and crossing from side to side, until the recitation of the words of the service becomes the smallest part of their functions. Two white-dressed attendants carry a silver censer, from which the fumes of the incense are incessantly tossed, now over the altar, now over the book from which the Gospel is read, and now into the faces of all the performers in the chancel. A fine organ and excellent singing, in which, where it is allowed, the congregation join with impressive effect, supply the only legitimate element in the ceremonial, and the performance culminates in a series of flexions and genuflexions which can only be fitly described as the Elevation of the Host.

Such a spectacle as this in an Anglican Church at the present day is not a little perplexing to a common spectator. There is something we don't understand in the notion of grown-up men deliberately introducing such practices, and taking a share in such a performance. These gewgaws and flaunting dresses and candles and odours and gesticulations have in them something almost nauseous to an ordinary English stomach. There it is, to say the least of it, a vulgarity of taste in this ostentatious display of gorgeous finery and oppressive perfumes. The aversion we feel does not arise from any prejudice against a musical service, or against a somewhat fuller ceremonial than has hitherto been usual in parish churches. On the contrary, there is no doubt that the general introduction of music and of a more impressive ritual has greatly increased at once the decorousness and the attractiveness of church services. But there is a total difference between the musical service which was the extreme limit of Anglicanism a few years ago and the recent Ritualistic innovations. Such a ceremonial as that at St. Albans stands in the same relation to an ordinary cathedral service as the green and gold dresses of the priests to the plain white surplices of the Anglican ministers. It might be hard to draw an exact limit, but the Anglican service is on one side of the limit, and the St. Albans ceremonial at the opposite extreme. It should be observed, moreover, that it is one of the most offensive features in such ceremonies that they are innovations on established custom. If these dresses had been continually used since the time of the Reformation, we should probably have thought no more of them than of judges' wigs and Lord Mayor's robes. But if the judges had left off their wigs and their ermine three centuries ago, it is impossible to conceive the members of the English Bar deliberately proposing to restore these ornaments in order to add to the solemnity of judicial proceedings. These glaring dresses and elaborate ceremonials are simply the relics of less civilised times, and the very vestments in which these ecclesiastical performers flaunt, and to which they attach such ridiculous importance, have been shown to be nothing but ornamented varieties of the usual garments of the time of the Roman Empire. To make a point of reintroducing these gilded adornments three centuries after they have been disused would in any other profession be despicable to childishness; but to force them into prominence and make them of importance amid the solemn realities of religion is simply revolting to a reverent mind. It is

common to say that such things are at least not worse than the cold and bare formalities with which public service was often conducted some years ago. But the frigid proprieties of a Puritanic service were at last honest and unassuming, whereas these ritualistic antics are essentially affected and unreal. To Englishmen who have been brought up in a simpler atmosphere, it is impossible that such ostentation as we have described should ever be natural, and to introduce what is unnatural and ostentatious into Divine service, is to commit the highest offence against reverence and good taste.

It would, however, hardly have been worth while to characterise these innovations in fitting language vulgarity and irreverence had been the only evils with which they are connected. They would soon have disappeared before the rough reprobation of English common sense. But their promoters have now definitely connected them with a system of doctrine which, however abhorrent from English Protestant teaching, has always possessed a considerable attraction for a certain class of minds. A letter from a correspondent who narrates the instruction which he heard given in St. Albans to a class of children will sufficiently explain what we mean. That there is a profound antagonism between the teaching of the English Church and Roman Catholicism, is a plain broad fact, which no refinements can be sufficient to explain away. Englishmen are essentially Protestant, and whenever their religious feeling has been thoroughly roused, they have reiterated their protest with continually increasing strength. Now it would be idle any longer to disguise the fact that these Ritualists are openly teaching doctrines which are barely distinguishable from extreme Roman Catholicism, and are in flat contradiction to the most cherished tenets of Anglicanism. Archbishop Manning, in an address which we recently published, congratulated his audience that they were relieved of the necessity of maintaining the controversy about transubstantiation, because the English clergy had adopted that doctrine, and were diligently inculcating it among their people. The statement, it must be admitted, was scarcely any exaggeration. The sermon preached at St. Albans last Thursday morning by a well-known leader among this party was, if possible, stronger than the language quoted by our correspondent. If that sermon, like Dr. Pusey's, had been preached before the University of Oxford five-and-twenty years ago, the preacher would unquestionably have been promptly called to account. It is with this outrageous teaching that excessive ritualism is now identified. The all but avowed object is to make the English Communion Service as like the Roman Catholic Mass as possible; and, in point of fact, any one who has seen High Mass in a Roman Catholic church has seen the "High Service" at St. Albans. This "gilt gingerbread" school, as it was long ago described by Dr. Newman, is developing a systematic revival of that Romanising movement which was checked by public indignation more than twenty years ago. The other objectionable practices of Roman Catholicism are naturally introduced along with its leading tenet. Even the celibacy of the clergy is beginning to be openly advocated. The neophytes of this school are, of course, required to submit themselves to the dictation of the priests. The duty of confession is avowedly inculcated; and, as the practice is utterly unregulated, it is attended by none of those safeguards which alone render it intolerable in the Roman Catholic Church. The weakness of women and the docility of youth are subjected to the uncontrolled domination of young and inexperienced clergymen: and, to judge by some recent publications of the party, this power is not very scrupulously used.

Now, when matters have come to this pass, we think it is time that some decided measures should be taken to repress such pernicious extravagances. Folly might have been left to cure itself, but deliberate and systematic perversions ought to be encountered by stringent repression. No doubt, as soon as it is once understood what these innovations really mean, they will be sharply checked by the mere force of public opinion. The circumstances to which Ritualism owes its first spread had probably very little to do with doctrinal influences. In London, for example, the increase of wealth has produced a vast number of unemployed young ladies and half-employed young men, who, for various reasons, were denied a sufficient vent for their energies in the amusements of fashionable society, and who were only too thankful if the clergyman would occupy their fingers, and turn their musical taste to account. Fathers and husbands were probably glad that the women should find something to do, and, in the absence of any religious disturbances, they could see no danger in a little half-clerical, half-feminine excitement. We suspect, however, that they will look upon such amusements with a very different eye when they appreciate what is now the fact—that their easy consent is being abused to inculcate among their children the most obnoxious doctrines of Roman Catholicism, and to accustom their daughters to the practice of confession. This is not the first time it has been attempted to insinuate these doctrines into English society, and in all cases the attempt has no sooner been appreciated than it has been very summarily put down. In the same way let it be understood what Ritualism means, and English fathers will soon interdict the unemployed young-ladyism of their households from having anything to do with it. But, though the evil might in time thus cure itself, we cannot help asking what is the use of bishops if they cannot at least make some attempt to put a legal prohibition on these obnoxious practices and doctrines? It is their express business to protect the public against notoriously unlawful teaching, and we have some right to complain if we are so entirely left to take care of ourselves. It is not as if this were a doubtful point. It would be reducing articles and ecclesiastical laws to a mere farce if it could be proved that they were incapable of repressing the very errors against which they were expressly designed. Indeed, in a recent instance in which this sort of teaching was challenged, the offender, a notorious archdeacon, was condemned by the only court which considered his doctrine on its merits. He escaped on appeal by a legal technicality, and the judgment was never reconsidered; but the result was, nevertheless, to leave on record a *prima facie* judgment against him. The issue ought at least to be definitely tried, or people will be asking what is the use of an Established Church if it cannot maintain established doctrines. It is ridiculous to plead that these new-fangled practices are popular. In point of fact, they are only popular among a certain class; but if a clergyman were to

preach Mohammedanism, and declare it was Anglicanism, he would, no doubt, find followers, and have some ground for the customary excuse that he was meeting a want of the day. The supposed use of bishops and articles is to see that people are taught, not what they like, but what is good for them. It is time this pernicious nonsense was stopped, and whatever the noise which these innovators might make, the authorities of the Church would have the general support of the English people if they would but summon up resolution to do their duty.

The following is the letter referred to in the above article:—

I attended, Sunday, September 30, the afternoon service at St. Alban's Church, Baldwin's-gardens. The service consisted of the Litany of the Church of England catechising of the children, and another Litany, entirely unauthorised; this was "sung" at the first Litany, the congregation being on their knees, and formed in all respects a part of the service. The catechetical instruction given to the children was upon the five last answers in the Church Catechism, which few of the unconfirmed children, boys or girls, seemed able to repeat. They were taught that the "continual remembrance" in the Lord's Supper had reference, not to man, but to God. That so it was with the Jews. God had promised Christ from the beginning, and the Jews "reminded" Him of His promise by offering sacrifices—first killing, burning part and eating part. They ate to get the good of the sacrifice. Our memorial is also a sacrifice, and our sacrifice is the body and blood of Christ, which was first offered to God by Jesus Christ Himself, who commanded us to continue it. "This do" (it should be translated) "as My remembrance." The whole Old Testament worship was sacrifices—i. e., remembrances of God's promises. Our sacrifice remembers the fulfilment of the promise. Bulls and goats cannot take away sin, but our sacrifice can. Our sacrifice is a continuation of Jesus Christ's, which was begun the night before His crucifixion and is continued till the end of the world. The priest offers the sacrifice because he is appointed to do so, and stands in the place of Jesus Christ, who said, "Lo, I am with you always, even unto the end of the world." We (priests) stand at the altar, but He is the real offerer. The offering is under the form of bread and wine, but really of much more—the body and blood of Christ. This is "the great sacrifice." When the Church wants any special grace from God it offers the great sacrifice, e. g., in the cholera it offered the great sacrifice for a propitiation. Also it offers it for thanksgiving, e. g., when St. Paul bids us offer "thanksgivings" for kings, &c., he means the Eucharist, and the same occurs often in the New Testament. It is at the time of the great sacrifice that we read in Church the names of those who are prayed for. It is also done in the evening, but that is only for lazy people, it is not ordered by the Church for the evening. The great service of the Church is "the great sacrifice." If you can only attend one service, come to a celebration. The great service is the offering of the daily sacrifice of Christ. Some say the Holy Communion is only instituted for those who receive it; but this is not the first object of it. The first object is for God. We can put Jesus Christ before us by offering the sacrifice of Jesus Christ. I have been careful in the above notes to use the words of the catechiser. Notwithstanding some occasional logical confusion, and sometimes an indefiniteness of expression, the meaning of the whole teaching is unmistakable, and I am sure that had I been able to take down every word, the tone of the instruction would be more definite even than it appears in my notes. I should add that the catechising clergyman repeatedly stated that this was the doctrine of the Church of England. I thought the teaching almost as remarkably be what it did not contain (considering the apparent state of knowledge of the children) as by what it did. There were, I should suppose, about one 100 children present. The congregation on the men's side consisted principally of young men from eighteen to thirty. I had heard one catechising before in this church in the month of June or July. It was conducted by another clergyman, but in the same strain as this.

THE EVANGELICAL ALLIANCE.

The proceedings of the twentieth annual conference of this Alliance commenced at Bath on Tuesday evening last. A *soirée* was held in the Assembly Rooms, which was very numerously attended by clergymen and visitors from various parts of England and the continent. A meeting was afterwards held, presided over by Captain Marsh, and addresses of welcome were delivered both by the chairman and the Rev. C. Kemble, rector of Bath.

The Rev. S. MINTON, on behalf of the council, acknowledged the welcome which they had received. Although he did not now expect from the Alliance all that he once expected, he nevertheless could say that he valued it more than ever. He valued it because it maintained the bold, distinct assertion that there was such a thing as evangelical truth. He said further that any such amalgamation of Churches as that contemplated in the "Unity of Christendom" would, in his judgment, create one of the most powerful Antichrists of the day. (Cheers.) The Rev. George Scott, of Macclesfield; the Rev. Dr. Urwick, of Dublin; Pasteur Adrian Van Andel, of Prague; Dr. W. E. Malcolm, of Scotland; and Dr. Prime, of New York, also addressed the assembly, the latter saying, amidst loud cheers, that there never was a time when the Christians of America were drawn more towards the Christians of Great Britain and the continent of Europe than at the present moment.

The proceedings were resumed on Wednesday morning, when a large audience of ladies and gentlemen again assembled in the Concert Room. The Rector of Bath presided on the occasion, and delivered the annual address. He said that in the present day there had been a yearning after union, not merely among men of Evangelical principles; among men of very different schools pleas were urged for union. Broad-Churchism was one development of this growing desire. Dr. Pusey's "Eirenicon," and similar efforts to draw together the Anglican and

Eastern Churches, might be indicated as evidences of the strength this sentiment has attained. But the union or comprehension thus sought was not such as the Evangelical Alliance desired.

Upon the conclusion of the address, which was loudly cheered, the meeting was dissolved; and another was immediately called, under the presidency of Mr. R. Barber, of Manchester, for the transaction of conference business. After the appointment of officers, the Rev. J. FLEMING read a paper by the Rev. O. Winslow, D.D., minister of Kensington Chapel, Bath (who was absent in consequence of the sudden death of his wife), giving an exposition of the principles of the Alliance, and "the practical resolutions" upon which it was based. The Rev. JAMES DAVIS, the secretary, presented the annual report. It appeared that, in addition to the large correspondence carried on during the past year, and to the usual week of prayer, which at the commencement of the year had been held in England and various parts of the world, the action of the Alliance in the cause of religious liberty and in defence of the persecuted had been very successful. In regard to the persecution of the Nestorians in Persia, the council had the satisfaction of reporting from her Majesty's Minister at Teheran that the Shah had taken measures for their relief. The Mahomedan agent who had oppressed them had been removed, and a Christian officer appointed in his place. His Majesty the Shah had also granted a site for a new church for the use of the Nestorians, and had contributed 100/- towards its construction. The Prime Minister of the Persian Government, the representatives of the British, French, and Turkish Governments, as well as the leading merchants in Teheran, had also presented donations towards this object. A correspondence had been entered into with persons of influence in St. Petersburg in reference to the pains and penalties inflicted upon those who dissented from the Churches recognised in the Russian Empire, and it was hoped that when the matter was brought under the notice of the Emperor these penalties would be removed. The council could further report that M. Le Play, the President of the Imperial Commission of the French Government for making arrangements for the Universal Exhibition in Paris next year, had granted to the Alliance, on behalf of the Commissioners, a hall for their meetings during the Exhibition, and had also given permission for the erection of a hall for preaching and conference, on the ground appropriated to Protestant missions. The receipts, amounting to 1,886/- 13s. 6d., had been adequate to meet the expenditure, and there was now a balance in hand of 14/- 14s. 6d. Upon the motion of General ALEXANDER, seconded by the Rev. Dr. Johnson, the report and audited accounts were unanimously adopted. The Rev. JOHN HALL, D.D., of Dublin, then delivered an able address upon the subject, "The Unity of the Catholic and Apostolic Church." He denied that this was to be found in the Romish communion, and contended that sound doctrine and Christian life were the true conditions of its manifestation.

In the evening, sermons were preached at the Abbey by the Rev. Canon Auriol, Rector of St. Dunstan's-in-the-West, London; at Argyle Chapel, by the Rev. E. E. Jenkins, M.A., late Wesleyan missionary at Madras; and at Kensington Chapel, by Pasteur Adrian Van Andel, of Prague, Bohemia. There was a large congregation at each.

On Thursday the conference was resumed by a devotional meeting for prayer, at which the Rev. Dr. R. J. Dobson, of London, presided. A meeting for business was subsequently held under the presidency of Mr. R. N. Fowler, of Corsham, Wilts. The meeting, however, was wholly engaged in listening to an address from the Rev. Professor M'Cosh, of Belfast, upon the formation of an American branch of the Evangelical Alliance, which was also illustrated by glowing sketches of the religious condition of the United States, gathered during a summer tour. In the course of his address Dr. M'Cosh urged that every effort should be made to improve the coloured people (for they were capable of being improved) and raise them in the social scale: the people themselves were enthusiastic for instruction, and if the present time were not embraced—if they were allowed to continue in ignorance—they would sink into habits of idleness and degradation, from which it would almost be impossible to remove them. Dr. M'Cosh stated that in America the Episcopalian were a large body, and growing influential, there being amongst them no Puseyism or Rationalism; the Methodists and Baptists, too, were numerous bodies. He also took occasion to suggest that the Evangelical Alliance should adopt somewhat the practice of the British Association and the Social Science Congress, and that at their conference papers on subjects important to the religious world should be read, but not affecting denominational points.

At the close of the address, the Rev. Dr. STEANE submitted a resolution,—

That this conference have listened with deep and sustained interest to its close to the narrative now presented to the meeting by the Rev. Dr. M'Cosh of his recent visit to the United States of America, and especially to the particulars he has stated relative to the formation of a branch of the Evangelical Alliance in that country. They learn with satisfaction and grateful joy that the subject has not only been sustained and discussed in meetings attended by some of the leading and most influential ministers and members of the various Evangelical churches there, but that an organisation has been virtually formed, designed to act in harmony with the existing branches of the Alliance in different parts of the world, and adopting as its basis the summary of Christian doctrine contained in the nine articles agreed upon at the formation of the Alliance in 1846.

The resolution was ordered to be transmitted to the provisional council in New York, with assurances of the cordiality and brotherly love with which the Alliance were prepared to recognise the United States organisation. General ALEXANDER on behalf of

England, Dr. Urwick for Ireland, Mr. W. E. Malcolm for Scotland, Pastor COHEN STUART for Holland, and Pasteur MONOD for France, also spoke in acknowledgment of Dr. M'Cosh's services, and in support of the principles of the Alliance.

In the evening a larger meeting than any which had preceded it was held in the concert room, when addresses were delivered by Pasteur Guillaume Monod, Paris; Pasteur Adrian van Andel, Prague; Pastor M. Cohen Stuart, Rotterdam; Dr. G. H. Davis, London; Rev. Andrew Murray, Capetown; Dr. Steane, London; and Dr. Hall, Dublin.

On Friday morning there was a public breakfast at the Assembly Rooms, followed by a meeting for prayer, at which the Rev. Dr. Morton Brown, of Cheltenham, presided. A meeting for business, under the presidency of Mr. Alfred Rooker, of Plymouth, was afterwards held, and the executive council for the ensuing year appointed. Addresses were delivered by the Rev. W. PENNEFATHER, incumbent of St. Jude's, Islington, upon "Faith and Prayer, the Power of the Church," and by the Rev. Dr. D. Brown, of Aberdeen, on "Present Perils, and how to meet them." The remainder of the morning was spent in open conversation upon the "ways in which members of the Evangelical Alliance may draw each other into closer Christian fellowship, and extend the influence of the Alliance among their fellow Christians." Dr. Steane, in expressing the hope that the Alliance would become increasingly practical, said that the British organisation numbered upwards of 7,000 enrolled members; and that similar organisations existed in Persia, Constantinople, Bengal, Jerusalem, and various parts of the world. At the dinner which followed the morning sitting, Dr. PRIME, of New York, in proposing the toast of "The Queen," referred, in the most graceful language, to the respect, and he might say veneration, which the mention of her Majesty's name never failed to inspire among all classes in any part of his own country.

In the evening the Earl of Cavan presided over the closing meeting, which was very numerously attended. A novel feature in the proceedings was the setting apart of about half an hour for prayer for the sovereigns and constituted authorities of all the kingdoms of the world. Addresses were delivered by Lord Radstock, Dr. Prime, Dr. Steane, Rev. A. Murray, and Dr. Jobson. A cordial vote of thanks was presented to the members and friends of the Alliance in Bath, for the excellent arrangements which they had made for the holding of the meetings of the Conference and the entertainment of visitors. The Rev. J. FLEMING, B.D., of Bath, having responded, the meeting closed.

UNITED PRESBYTERIANS IN ENGLAND.

The fourth English Synod of the United Presbyterian Church in England was held last week in Manchester. The Moderator was the Rev. Dr. McKerrow, minister of the Brunswick-street Chapel, Manchester. The first business meeting was held in Coupland-street Chapel. After devotional exercises and the transaction of some formal business, the question of trust-deeds was introduced by the Rev. W. Bell, of Newcastle, the convener of a committee, which, however, had no report to present. Some members of Synod, including Mr. Bell and Dr. King, of London, desiderated a model deed, it being stated that there was not another Dissenting denomination which did not possess such a deed. Mr. Bell laid it down that if a congregation built a church at their own expense, it would be unfair afterwards to take it from them because they changed their opinions. It was announced that a deed had been prepared which could be adopted as a model deed, and that it contained no ecclesiastical test at all. It was finally agreed to reappoint the committee, and to remit the matter through the committee to the legal advisers of the Church, with the request that they will prepare a model deed to be submitted to the next meeting of the Synod. The Rev. Dr. EDMOND, of London, reported that seventeen congregations, compared with fourteen last year, had replied to questions which had been issued, with a view to ascertaining the state of religion in the churches. It was agreed to reappoint the committee, and to appeal specially to defaulting sessions. Some discussion followed, in the course of which the Rev. Dr. MACFARLANE, of Clapham, said that their congregations were in a rather low and depressed state, and inquiry, therefore, should be made amongst themselves, in private, as to what it was that was offending God. He had not much faith in a Synodical address; but with it he would circulate the sermon of the Moderator on the preceding night.

The next business was the reception of a deputation from the Synod of the English Presbyterian Church, held in London. The deputation consisted of the Rev. James Paterson, minister at Liverpool; the Rev. J. M. Ross, minister at Manchester; and Mr. G. B. Blair, ruling elder. After some discussion the Rev. W. Towers, of Birkenhead, proposed a resolution welcoming the deputation, and expressing the hope that the United Presbyterian and the Free Presbyterian Churches would soon be one in name, as they were one in heart. The Rev. Dr. CAIENS, in seconding the motion, incidentally stated that he would have to leave the Synod that night in order to attend a meeting of the Union Committee in Scotland. The MODERATOR having reciprocated the sentiments expressed by the deputation and their earnest desires for union, said his own opinion was that a British union, which he would do all he could to promote, was not likely to be accomplished. He believed that residents in England were much more likely to concur than were their brethren on the other side of the Tweed. Whilst the obstruction to

the union were deplored, nothing seemed to be done to remove them, and he suggested that congregations as well as ministers should be encouraged to express their sentiments. He was sure there was much more anxiety to accomplish union than was generally supposed.

At three o'clock the Synod adjourned for dinner to the Trevelyan Hotel, Corporation-street, the newly-erected hotel, "conducted on temperance principles," so no alcoholic drinks were upon the table. Immediately after dinner coffee was served.

In the evening, in the Coupland-street Church, there was a public meeting for the exposition of the principles of the United Presbyterian Church.

SURREY CHAPEL.—We have the authority of the minister of Surrey Chapel for stating that the report, copied from a South London paper, of that building coming down and a new site having been secured by the trustees, has no foundation. We are glad to take this opportunity of contradicting a statement which might interfere with the efforts which are being made to raise a fund "in memorial of Rowland Hill," for the purpose of perpetuating his work when the lease of Surrey Chapel shall expire in due course.

WORKHOUSE CHAPLAINS.—A correspondent of the *Manchester Examiner*, writing on good authority, says that the Poor-law Board is about to issue an order, the effect of which will be to increase the salaries of workhouse chaplains, and to give each of them a seat at the board of guardians with which he may be connected. [It really is very odd how all the reforms of the Tory Government seem to resolve themselves into an additional outlay of the public money for somebody's benefit.]

TWEEDLEDUM AND TWEEDLEDEE.—There has been a lively controversy going on in the *Guardian* as to the meaning of "liripipum," it being, of course, most important to decide whether it was a "tippet," in the modern sense of the word, or a "stole," or merely the lengthened tail of the clerical hood. There has also been considerable dispute as to what the true shape of this ought to be in particular cases; no doubt a point of equal importance for the right administration of religion.

MR. PEABODY, the munificent benefactor of the poor of London, is descended from Francis Peabody, an Independent of St. Albans, who was driven out from this country by persecution, and settled in New England. He has recently erected, in conjunction with his sister, an Orthodox Congregational Church at Georgetown, Massachusetts, to the memory of his mother, who was a member of that denomination. He has also given 12,000 dollars for a free library in the same place, the books for which are now being purchased in London.

CONGREGATIONALISM IN IRELAND.—At a meeting of the Irish Congregational Union, at the end of last month, the following questions were discussed:— "Are our churches in Ireland progressing or retrograding? Has Irish Independency been a failure? What is it doing? How may it be made more influential and aggressive? Has it ever got a fair trial in Ireland? Do we not need more union, more spirituality, and more sympathy?" After speaking to all these points, the conclusion came to was that at no time has the Irish Independency been more healthy and more vigorous. It has not been a "failure."

THE AMERICAN METHODISTS.—MUNIFICENT CONTRIBUTIONS.—The Methodists of the United States, a very numerous and powerful body, have been celebrating their centenary. One of the great meetings was held in the Cooper Institute, New York, at the end of last month, and was attended by most of the representative men of that Church, by Wm. M'Arthur, Esq., of London, a foremost member of the Wesleyans of England, and some 8,000 people. Amongst the speakers were Dr. Thomas Sewall and Dr. M'Clintock. The appeal for funds to carry on the evangelical operations of the Methodist Church was nobly responded to. We learn from the *Wesleyan Times* that one contributor, Mr. John Bishop, gave 30,000 dollars, and Mr. Daniel Drew the large sum of 307,000 dollars. The total sum contributed at this meeting amounted to the enormous sum of 103,194!.

MR. STEPHENS AND THE RITUALISTS.—Mr. A. J. Stephens, in a letter to the *Times*, says:—"I deny that I ever 'designated,' or intended to designate, 'the mixed chalice of water and wine as either 'negus' or 'grog.'" A discussion arose before the Commissioners (Chancellor Philpotts, Archdeacon Freeman, Archdeacon Downall, Archdeacon Woollcombe, and the Rev. Prebendary Smith) at Exeter as to the meaning of the word 'wine.' Dr. Deane contended, on behalf of the respondent, that 'wine' and 'wine and water' meant the same thing, and if he could have established that proposition it is clear the mixed chalice could be legally used in the United Church. I replied, if water be mixed either with wine or spirits, the character of the liquid is changed as well as its name, the one being called 'negus,' the other 'grog.'"

BUNHILL-FIELDS BURIAL-GROUND.—In reply to the letter quoted in our last number, Mr. Charles Reed, chairman of the Bunhill-fields Preservation Committee, writes to the *Times*:—"The Finsbury estate, of which Bunhill-fields forms a part, passes at Christmas, 1867, from the corporation into the hands of the Ecclesiastical Commissioners. The public spirit of the Dissenters, to whom 'J. A. J. H.' makes pointed reference, has been shown in a memorial presented last year to the corporation, in reference to their interests in this ground, and the proofs of their liberality will not be wanting when the pending

negotiations between the city and the Commission is brought to a settlement. Unfortunately, no arrangement has as yet been concluded, but the ground, though undoubtedly much out of condition, is in charge of a keeper. It is the desire of the Corporation to hold this ground in trust as one of the open spaces of the city, and the intention is to secure the restoration and repair of the principal monuments, and to lay out the ground as a public garden."

THE HIGH-CHURCH UNIONISTS SNUBBED.—A number of Anglicans, not liking the terms on which alone the Romish Church will condescend to parley with them respecting a proposed union, viz., unconditional submission, are turning now to the Greek Church, as the next best thing open to them. To promote their object they have formed themselves into the Eastern Church Association, and have just issued a paper entitled, "Yearnings after Unity in the East." But they do not seem likely to receive much better treatment from that quarter than from Rome, if Dr. Overbeck, a learned member of the Greek Church, may be taken as an exponent of its views. He distinctly declares that the orders of the Anglican Church are not valid, and therefore his Church can hold no conference with it; and further, that even if there were no flaw in those orders, it would be impossible to bring about intercommunion between the two, inasmuch as the English Church is obliged to admit to communion those who deny baptismal regeneration and apostolical succession; and so long as this is the case, it will be impossible for the Greek Church to regard Anglicans in any other light than that of heretics. Only fancy it—these proud High-Churchmen, who look down so scornfully on us poor Dissenters, are after all but "heretics" like ourselves!—*Unitarian Herald*.

MR. DISRAEELI'S OLD VIEWS OF THE IRISH QUESTION.—At a meeting of Liberals in Cork a few days ago one of the speakers read the following curious extract from a speech of Mr. Disraeli in 1844:—

That dense population in extreme distress inhabited an island where there was an Established Church which was not their Church, and a territorial aristocracy the richest of whom lived in distant capitals. Thus they had a starving population, an absentee aristocracy, and an alien Church, and, in addition, the weakest executive in the world. That was the Irish question. Well, then, what would honourable gentlemen say if they were reading of a country in that position? They would say at once the remedy is revolution. But the Irish could not have a revolution; and why? Because Ireland was connected with another and a more powerful country. Then, what was the consequence? The connection with England thus became the cause of the present state of Ireland. If the connection with England prevent a revolution, and a revolution was the only remedy, England logically was in the odious position of being the cause of all the misery in Ireland. What, then, was the duty of an English Minister? To effect by his policy all those changes which a revolution would do by force. That was the Irish question in its integrity.

The moment they had a strong executive, a just administration, and ecclesiastical equality, they would have order in Ireland, and the improvement of the physical condition of the people would follow.

TERCENTENARY OF THE FIRST CONGREGATIONAL CHURCH.—At one of the recent district meetings of the Surrey Congregational Union, it was resolved that the ensuing year (A.D. 1867) being the three-hundredth anniversary of the constitution of Richard Fitz's church in the Bridewell,—the first church of the Congregational order at the English Reformation of which we have any information,—presents a fitting occasion for celebrating the tercentenary of English Congregationalism, as such; accordingly, it is suggested that such celebration shall take place the 20th of June, 1867, and the Sunday following thereto, and that the opportunity be used for the study of the distinctive ecclesiastical principles of Congregationalists, for comparing them with the New Testament, and for commanding them anew, after three hundred years' experience, to the notice of our countrymen. Appended to the circular will be found extracts from a number of documents and authorities in reference to the church of Richard Fitz, which Mr. Benjamin Scott, the worthy Chamberlain of the City of London, has prepared and digested for the information of the public. The proposal is commended to the Baptist churches on the ground that the division on the question of Baptism did not take place until after 1567, so that there is a favourable opportunity for both bodies to commemorate the distinctive principles upon which they are in perfect accord.

PROPOSED UNION OF THE GREEK AND LATIN CHURCHES.—The *Indépendance Belge* contains an account, coming to it from highly respectable sources, and respecting which great secrecy has been observed, of an extraordinary negotiation for the purpose of bringing the Greek Church into the bosom of the Latin Church. According to our contemporary, negotiations have been carried on for some months, through the medium of a foreign power which is not designated, but which it assumes to be France, between the Court of Rome and the Patriarch of the Greeks. A basis having been formed and accepted, these negotiations have been continued and pursued up to the present time, directly between the Papacy and the Patriarchate, encouraged and seconded by the good offices of the same foreign power. A grave difficulty which at first presented itself has been removed. The Patriarch held absolutely and the Pope on the other hand resisted, the marriage of priests. The Court of Rome yielded on the principal point, restricting, however, as it has done for the Maronites, the power of marrying to simple priests, the bishops being excluded from this privilege. Such is the position of

the question at present. The Patriarch, disposed to admit this compromise, is at this moment putting forth all his efforts to bring about its acceptance by the religious dignitaries of the East. It is not difficult, remarks the *Indépendance*, to perceive the bearing of such an event if it should be realised, as the mediating power appears firmly to hope that it will be. The Christians of the Levant, recognising as their chief the Pontiff of the West, would be thus released from every tie on the side of St. Petersburg. Russia would in consequence lose all power over them, and the West would thus find itself secured against future dangers from Russian ambition towards Constantinople. It is added that these negotiations are connected with the establishment of a constitutional régime in Egypt, and with a vast plan which would definitively remove the Eastern question from the number of those which weigh upon our European policy.

RITUALISM AND THE LATE EXHIBITION OF ECCLESIASTICAL VESTMENTS.—On Sunday evening last, the Rev. J. Parsons, minister of Salem Chapel, York, preached a sermon on ritualism and the late exhibition of ecclesiastical vestments in that city. His text was selected from Galatians ii. 4, 5. He showed that the liberty mentioned in the text consisted in a release from the burden of ceremonial forms, and that the efforts to restore the empire of forms either through the medium of Popery or the Anglicism of the Establishment, must be regarded as steps towards the restoration of a slavery which their religion thoroughly recoiled from, and thoroughly and absolutely denounced. If any one would read and study the Epistle to the Galatians he would be secure against the errors now being imbibed and diffused. Mr. Parsons said it was for no purpose of ordinary controversy that he was speaking, but when many present knew that in York there were some attempts to restore ritualism, and that opinions and views on this subject had lately been propagated which were intended to impel the movement, which was called by the name of "Anglican revival," it would be a compromise on the part of a minister who understood and valued the Gospel, not to protest, and to be a Protestant in the highest sense, against these endeavours. There had recently been an exhibition of what were called ecclesiastical vestments, and other articles and vessels with strange and grotesque names, which were associated with a grand system of evil, and the use of them, which was now being pleaded for, was intended to bring back again that empire of ritualism and form which, if successful, would carry them again into the arms of the anti-Christian apostasy. He urged that both ministers and people must be diligent, unfailing, and steadfast in resisting this movement.—*Leeds Mercury*.

PRIESTLY VESTMENTS.—A catalogue of the Ritualistic show at York having been sent to the *Pall Mall Gazette*, that journal observes that it may be accepted as a pocket edition of the "Directorium Anglicanum."

Not content with giving us a list of gorgeous clothes in crimson silk, amber silk, green satin, violet satin, purple velvet, and cloth of gold, the catalogue tells us what are the vestments prescribed by the rubric which says nothing about them, and how the law of uniformity warrants an appeal to several uses and provincial constitutions. Our prejudices being cleared away by this *ex cathedra* utterance, we are duly prepared for the reception of legitimate and grand ritual. We are ready to hear a lecture on "the cloke left by St. Paul at Troas," and to learn that the "cloke" (which it seems does not exist in the original) was a chasuble. We receive meekly the account of a bishop's full vestments, consisting of "sandals of purple velvet, banded with cloth of gold, jewelled; cassock of purple silk, trained; rochet of fine lawn, edged with Irish point lace; alb and girdle of fine linen; tunicle of blue silk, banded and fringed with silver; dalmatic of gold-coloured silk, banded and fringed with gold; vestment, stole, and maniple from set I; mitre of cloth of gold embroidered with passion-flowers; gloves of purple silk embroidered with gold; ring, a sapphire surrounded with brilliants; pastoral staff of ivory and ebony set with topaz, emeralds, and carbuncles." It seems that when the bishop gives his blessing he is to wear his mitre, hold his pastoral staff in his left hand, and raise his right, while the altar lights are to burn; and a picture of the Bishop of Honolulu going through this process is to form a memorial to the late King. To judge from the prices appended to some of the vestments, few English churchwardens would like to be called on to provide them. One set costs 250*l.*, and another in the same page 80*l.* A firm which exhibits at York announces that every facility will be given to purchasers, while in another place we read of cheap yet effective vestments, and of a set suitable for a poor country parish. But if poor country parishes are to go without the purple and fine linen of grand ritualism, and if the "green velvet pulpit antependium" is for their betters, we can hardly expect that the inhabitants will be equally charmed by the mere gesticulations and changes of raiment.

Religious Intelligence.

NEW CONGREGATIONAL CHURCH, TYNEMOUTH.

The foundation-stone of a new Congregational church in this seaport on the Northumberland coast, was laid on Monday week. The population of Tynemouth is increasing, being variously estimated at 4,000 to 5,000. During the summer months that number is more than doubled, while the trains and steamers not unfrequently carry thither from 10,000 to 12,000 people on Sundays for health and recreation. To accommodate those persons, and to counteract in some way the evils attendant upon such a state of things, there is only one Established Church and one Wesleyan chapel, seating together about 800 individuals. Under these circumstances,

the ministers and friends in North Shields and Newcastle secured that piece of ground on which is to be erected, from the design of Mr. T. Oliver, of Newcastle, a Congregational church to accommodate 500 persons on the ground floor, with provision for the addition of galleries at some future time. The edifice will be in the decorated style of Gothic architecture, and is to cost some 3,500L.

The business connected with the ceremony commenced with a luncheon in the Tynemouth Assembly Room at two o'clock. The interior of that beautiful saloon was gaily ornamented, and the cold collation, provided by Miss Blagburn, was tastefully arranged. About 300 ladies and gentlemen partook of the repast. The chair was occupied by Joseph Green, Esq., Mayor of Tynemouth. Amongst the toasts was "The Bishop and Clergy, and Ministers of all Denominations." The Rev. A. JACK responded on behalf of the Congregationalists; the Rev. T. W. BROWN on the part of the English Presbyterians; and the Rev. T. VASEY for the Wesleyans, each congratulating their Congregational friends upon the step which they had taken, and wishing them a blessing upon their work. The CHAIRMAN then gave the health of Samuel Morley, Esq., saying that they were all exceedingly glad to see that gentleman in the borough of Tynemouth. Mr. S. Morley, who was greeted with loud cheers, said he thanked them very heartily for the kind reception which they had accorded to his name. The Rev. Dr. BRUCE then gave "Success to the building of and prosperity to the new Church." The subscription list, he said, contained the names of five subscribers of 100L each, and showed that 1,800L out of the proposed 3,000L required, had been realized or promised. This showed a healthy state of things, and did honour to the zeal of the Congregationalists and their supporters. The Rev. George Stewart, Mr. E. B. Sanderson, Mr. Spence, and Mr. B. Marshall, having spoken, a procession was formed to proceed to the ground, where about a thousand persons were assembled.

After singing and the offering of prayer by the Rev. A. Jack, Mr. F. C. Marshall read a short general statement as to how the movement originated and the object that those connected with it had in view, and introduced Mr. Morley, who proceeded to lay the foundation-stone with the customary formalities and to deliver an address to the company assembled. About 600 persons afterwards sat down to tea in the Assembly Rooms, and a public meeting followed, presided over by H. Angus, Esq., Sheriff of Newcastle. Mr. Marshall, the secretary, made a financial statement. He stated that one-third of the sum collected had been given by members of the Church of England, and thought that that was cause for great rejoicing, as showing the good feeling which existed between the denominations. The Rev. J. C. GALLAWAY, secretary to the English Congregational Chapel-building Society, moved the adoption of the report, and explained at some length the objects and movements of that society. The Rev. J. H. RUTHERFORD seconded the motion in an able speech. Mr. GODDARD then spoke on the importance of having educational institutions attached to their chapels, and the change in the aspect of the system of voluntarism. Upon the latter topic he entered at length, pointing out the advance made in that direction by a large portion of the Established Church.

The Rev. Mr. ROBJOHNS, in addressing the meeting, chose the subject of Church economics. He advocated the use of the weekly offertory, and mentioned that it had produced something like 160L a-year in his church. He then entered into the question of free and unappropriated sittings in the churches, and believed that the movement in that direction in the Church of England would be fraught with the most important results. He believed that a large body of the working classes were hindered from attending a place of worship by the appropriation system, and thought that the evil of keeping up social distinctions in a place of worship would, in spite of all their care, occur, where the appropriation system was adhered to. He advocated the throwing open of the churches to the body of the people, and the increase of the number of services.

Mr. SPENCER, engineer, addressed the meeting, and protested against the practice of delivering long extemporary prayers so often indulged in. He strongly advocated a brief liturgy for the use of the congregation; he would not abolish extemporary prayer, but he would wish it less diffuse, and believed a moderate use of a liturgy in the church would be of great service.

Mr. S. MORLEY then rose to address the meeting, and said he was anxious not to be misunderstood in the views he had before expressed with regard to Congregationalism. He had taken a line which enabled him to distinguish between the "Establishment" and the "Church" in the formation of his opinions, and while faithfully recognising the fact that probably at no former period had this country a larger number of true, earnest, hearty men in the Established Church than at present, with many of whom it had been his honour and privilege to co-operate—quite as often as they were willing; yet he was able to believe that enormous mischief arose from the Establishment system and the prejudice it produced against the Church in the country. He proceeded to explain the simple and elastic nature of Congregationalism. He referred to the disposition shown by large bodies of Churchmen to dwell upon the tremendous character of the work before all Christians, rather than on the minuter differences between them. He impressed on the founders of the building to be erected the importance of correct

principles being preached in it, believing, as he did, that the work of the Church was to bring people to Christ. What they wanted was not details, but religious power, and the recognition of the power for good each of them had with his neighbour. He referred to the field of labour which lay before them in Gateshead, the questions in connection with which had brought him down to the North. He referred to the great work done by the Wesleyan body, which had increased sevenfold in the first half of this century, and he attributed its success to the fact that it required each of its members to undertake some kind of church work. He pointed out that questions affecting ecclesiastical matters were before very long certain to arise, and they should all be prepared to take their part in the settlement of these matters. He pointed out that joining a Congregational Church ought to mean constant activity for their fellow-men, and a desire far less to make Dissenters than to make Christians of the untaught. They lived beside numbers who were never seen inside church or chapel, and it was a tremendous rebuke given by a Bishop of the English Church, that it would have been a blessing for thousands of the poor had they been born in Calcutta instead of in London, as they would then have stood a better chance of being reached by missionary agency. In conclusion, he expressed his hearty good wishes for the church, and his desire that it should, if possible, be opened free from debt.

The Rev. J. H. WILSON, of London, delivered an address, commenting strongly on the Rome-ward tendencies of a section of the Established Church, and the danger resulting from the introduction of Romanising practices.

After the usual votes of thanks had been passed and acknowledged, the meeting separated, the doxology and benediction closing the proceedings.

THE SPECIAL SERVICES.—The preacher at the Britannia Theatre service on Sunday evening was the Rev. G. W. McCree, of Bloomsbury, who was well acquainted with the sad history of John Richard Jeffrey, recently hung for the murder of his child. From the facts, he took occasion to deliver a most effective discourse, warning his hearers especially against dishonesty, drunkenness, and impurity. A very large audience, consisting chiefly of men, appeared to be deeply impressed.

GREENWICH.—The Rev. B. Waugh, F.G.S., late of Newbury, has accepted the cordial and unanimous invitation of the church and congregation worshipping in Maize-hill Chapel, Greenwich, to become their pastor.

THE ADJOURNED CONFERENCE ON CHRISTIAN WORK in the South of London was held—Mr. G. M. Murphy presiding—on Tuesday, the 16th inst., at the Southwark Mission Hall, Borough-road. Mr. W. J. Denniss proposed a plan which embraced Sunday services, a reading-room, lending library, popular lectures, discussions, addresses on social topics, Bible and other classes, free entertainments, and sale of sound literature. The matter was viewed in various lights by several speakers, and a committee was ultimately chosen to devise and carry out such measures as might be most practicable, and to obtain the co-operation of persons interested in Christian agencies. —*South London Chronicle.*

VAUXHALL BAPTIST CHAPEL.—This chapel, in Upper Kennington-lane, was opened, after its vacation by the Puseyites, we learn from the report, in November, 1864, by Mr. Spurgeon. The church consisted of nine members, and numbers now more than seventy, while the congregation is composed of 500 persons. The schools flourish, with an average attendance of nearly 200. The Bible-class, with about seventy members, is one of the largest in Lambeth, and is conducted by Mr. Thomas Cook. The Tract Society has thirteen visitors, who go regularly to 850 houses. A Ladies' Benevolent Society is also established, and seems likely to become very useful. Every institution at the place has a balance in its favour, and a debt of 26L on the chapel was extinguished a fortnight ago. So favourable a report we have seldom seen.

STOCKWELL.—The Rev. Arthur Mursell's recognition services took place at Stockwell Baptist Chapel on Tuesday evening, when the fine chapel erected there for the friends of the denomination was fairly filled to welcome the formal induction of the pastor to his new sphere of labour. Dr. Underhill presided over the assembly, and was supported on the platform by the Revs. J. P. Mursell, A. Mursell, Samuel Martin, E. Dennett, J. Harcourt, D. Cecil, P. Gast, P. Bailhache, F. Trestrail, and other gentlemen, all those whose names are mentioned taking more or less prominent parts in the proceedings. Mr. Stiff gave a statement of the origin of the cause in that locality, and of the raising the chapel, and inviting Mr. Mursell to take the pastorate. This was followed by a brief address from Mr. Mursell, after which came the charge to him from his father. He spoke of the greatness of the work, the necessity that existed for the minister to avoid the snares of love of celebrity, applause, or wealth, which had proved pitfalls to some; leaving whatever was superficial or obscure; abounding in grace, and entirely dependent on God; equipped as well as might be to combat the errors and deceit of the enemy in these days, when ritualism contested with spirituality, and science with revelation; cultivating a catholic spirit of toleration to those who differed (as they had a right to do); but ever spreading abroad the doctrine of the cross, till he received the acclamation, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." The Rev. Samuel Martin gave the charge

to the congregation from the words, "Put on thy strength, O Zion."

BUCKINGHAM CHAPEL, PIMLICO — REOPENING SERVICES.—This chapel, which dates from the end of the last century, has undergone a complete renovation. The area has been improved with modern open seats, the galleries have been entirely reconstructed, new lobbies and staircases have been erected, a new pulpit, desk, and handrail to the dais have been introduced, starlights have taken the place of the old standards, and the whole interior has undergone a thorough transformation. The colours and decorations which have been blended are very chaste, and the effect is singularly pleasing. Large and bold windows have been introduced in the front, and architectural embellishments added to the exterior. The chapel thus within and without has acquired an air of beauty and grace. The additional accommodation of about sixty sittings has been effected. The work has been executed at a cost of about 520L. Messrs. Lander and Bedells were the architects, whose care, taste, and skill have received striking illustration. The alterations have occupied six weeks, and on Wednesday, Oct. 17, the chapel was reopened. The morning service was conducted by the Revs. W. M. Statham and J. S. Pearsall; the Rev. S. Martin preached. In the evening the Rev. Thomas Aveling conducted the service, and the Rev. James Hamilton, D.D., F.L.S., preached. On Sunday, the 21st inst. three sermons were preached, in the morning by Rev. W. M. Statham, and in the afternoon by the Rev. G. D. Macgregor. The congregations were good, and the collections amounted to 25L. On the Wednesday evening, the Rev. S. Martin, instead of giving up his own service, which would have swollen the congregation at Buckingham beyond accommodation, had a collection made for the object, which realised 4L. 12s. 8d. On Sunday afternoon also a collection was made at Westminster Chapel, on behalf of the neighbouring church as an expression of sympathy and kindness. There remains yet to be raised about 200L. The prospects of this church, which for long have been darkly overshadowed, are now opening cheerfully, and the work of the Saviour is growing under a ministry which God is pleased so graciously to bless.

WHITECHAPEL-ROAD, ZION NEW CHAPEL.—The memorial stone of this new place of worship, White-chapel-road, was laid by Samuel Morley, Esq., on Friday last, in the presence of a very large company. A hymn having been sung, the Rev. William Tyler read portions of Scripture and offered prayer. The Rev. John Thomas, B.A., pastor of the place, made a statement in reference to the origin and history of the church. It may be remembered that the temporary chapel in which the congregation worshipped, was destroyed by fire. Afterwards, Mr. Morley and the London Chapel Building Society, jointly, gave the large sum of 1,000L towards a new edifice which is to be in the Gothic style, and to accommodate 800 or 900 persons. The intended side galleries and the schoolrooms will not at present be proceeded with. To the Rev. John Kennedy and to Thomas Scrutton, Esq., the thanks of the pastor and congregation were felt to be especially due, and were heartily tended amidst the general applause of the company. These and other facts having been stated, the Rev. W. Dorling delivered an address, and bore ungrudging testimony to the zeal and perseverance of his old friend Mr. Thomas, and exhorted him and his coadjutors to unremitting efforts in their noble enterprise. Another hymn having been sung, Mr. Morley proceeded to lay the stone. Having done so, he said he never felt greater pleasure in an act of this kind than upon the present occasion, and was exceedingly gratified to be able to congratulate his friend Mr. Thomas on the accomplishment of his noble purpose. He had exhibited absolute heroism in pursuing what he conceived to be the path of duty. He rejoiced, moreover, to be present at the commencement of a work which was to add another to the various agencies for the welfare of the people, whose moral and spiritual condition in many parts of London was most deplorable, and who could only be elevated and blessed by a personal reception of the Gospel. Thomas Scrutton, Esq., having added a few congratulatory words, the Rev. John Kennedy offered the dedicatory prayer. Various sums were next laid upon the stone, and the Rev. J. Bowrey closed the proceedings. A tea-meeting was afterwards held in the schoolrooms underneath Mr. Dorling's chapel, Bethnal-green-road. The rooms were well filled, about 600 friends from Mr. Thomas's congregation and those of neighbouring ministers being present. This was followed by a public meeting, presided over by the Rev. Mr. Dorling, and at a later period of the evening by Mr. Thomas. Addresses were delivered by Joseph Payne, Esq., Dr. Unwin, the Rev. J. B. French, the Rev. John Kennedy, and other ministers and gentlemen. The amount received, including the produce of the bags, was 150L.

WHITEHAVEN.—The Rev. Angus Galbraith, of Stuartfield, Aberdeen, has accepted the unanimous invitation of the Congregational church, Whitehaven, to become its pastor.

NEW CONGREGATIONAL CHAPEL AT FLANSHAW, NEAR WAKEFIELD.—On Tuesday, a neat and commodious Congregational chapel, with a schoolroom, which has recently been erected by Mr. W. Oakes, a worsted manufacturer in the village, was formally opened. In the forenoon, a sermon was preached by the Rev. W. Thomas, of Leeds, and in the evening there was a tea-meeting; after which, addresses were delivered by the Rev. Dr. Bewglass, Silcoates; W. Thomas, Leeds; V. Ward, Canterbury; H. Sanders and J. S. Eastnead, Wakefield; S. Oddie, Ossett, &c.

The edifice, which is of stone, and will accommodate between 300 and 400 persons, stands in a field on the right of the road leading from Alverthorpe to Flan-shaw. It has cost nearly 1,000*l.*, and, besides the Sunday-school, it is intended shortly to have a day-school.

POTTERNEWTON, NEAR LEEDS.—Owing to prolonged ill-health, and acting on medical advice, which strongly recommended his seeking a sphere of labour in the south of England, the Rev. H. G. Parrish, B.A., has just resigned the pastoral charge of the Congregational Church at Potternewton. On Friday evening last, a number of his friends met to take leave of him; and on their behalf the Rev. J. H. Morgan presented the rev. gentleman with a purse of the value of 90*l.*, as an expression of the esteem in which he is held by the subscribers as a man of culture and Christian earnestness, and of their sincere wishes for his future happiness and prosperity.

MANSFIELD.—The half-yearly meetings of the Notts Congregational Union were held in this town on the 16th of October. The attendance of pastors and delegates was very good. In the evening a public meeting was convened, addresses being delivered by the Rev. C. Clemence, B.A., Rev. J. Stokes, and others. During the day reference was made to the purpose of the Mansfield congregation to erect a new chapel, to which they were encouraged by kind promises of help.

CHESTERFIELD.—About five years ago, J. Manlove, Esq., of Holy Moorside, near Chesterfield, opened a room, in connection with his works, for preaching. It was soon so well attended, that a commodious chapel was required. Not only has it been built, but a steady progress has been made in the cause, until lately the Christian friends became connected with the Congregational church at Chesterfield. An increase of members and other circumstances required that they be formed into a separate church. Such formation was effected on Tuesday, October 2nd. The Rev. S. Dyall, of Matlock, commenced the service by reading and prayer. He then described the nature and duties of a Christian church, and concluded by the administration of the Lord's Supper to the newly-formed society.

SHREWSBURY.—On Sunday and Monday last week the recognition services in connection with the settlement of the Rev. G. Wyard, late of Reading, as the pastor of the Baptist church, St. John's-hill, in this town, were held in that place of worship, and proved highly successful. On Sunday Mr. Wyard, who entered upon his ministry a few months ago, preached two impressive and appropriate sermons to large congregations. On Monday the services were continued, when a tea-meeting was held in the chapel, which was tastefully decorated with flowers and evergreens. Upwards of 300 persons sat down to an excellent tea. Afterwards a public meeting was held for the delivery of addresses, and the chapel was crowded. The Rev. G. Wyard presided, and the meeting was addressed by the Revs. G. Kettle, D. Jones, W. Wooding, C. Croft, W. Jones, and T. Evans.

SEVENOAKS.—The second anniversary of the settlement of the Rev. John Jackson as pastor of the Baptist church in this growing town, was celebrated on the 17th inst. The Rev. C. H. Spurgeon preached two encouraging and stirring sermons. The ladies of the congregation kindly provided tea for upwards of 150 friends. In the evening every place in the chapel was crowded, and the audience listened attentively to the discourse, which was well calculated to arouse all believers present into earnest, loving, and self-denying action for the Lord. The preacher justly said that the church in that place had not advanced with this stirring age, and that he thought spiritual life in the beautiful neighbourhood of Sevenoaks needed a special awakening. We believe that in answer to prayer and labour the blessing will soon come.

BOSTON SPA.—Services in connection with the recognition of the Rev. T. G. Crippen, late of Airedale College, were held in the Independent chapel, on Friday, the 19th inst. The preliminary devotional service was conducted by the Rev. J. Wilde, of Burley, and the Rev. T. Hindsley, of York. An admirable discourse on "The Principles of Protestant Dissenters" was delivered by the Rev. H. Ollerenshaw, of Hull. The usual questions were then proposed by the Rev. T. Willis, of Pontefract; after which the recognition prayer was offered by the Rev. J. Parsons, of York. An earnest and affectionate charge was delivered by Mr. Crippen, former pastor; the Rev. W. Mitchell, of Driffield; and the service was concluded by the Rev. W. Thomas, of Leeds. The chapel was crowded to excess; and nearly 300 persons afterwards took tea at Dalby's Hotel. The Rev. W. Thomas preached in the evening to a large congregation.

BURY ST. EDMUND'S.—The old chapel in Whiting-street having recently been restored, was reopened on Tuesday, October 2nd, when two sermons were preached by the Rev. H. Allon, of Islington. On Thursday, October 4th, a service was held in the evening, when addresses were delivered, on the "Means essential to prosperity in the Christian Church," by the Rev. C. Elven (Baptist); on "United prayer," by the Rev. J. Steer, of Sudbury; on "Earnest work," and by the Rev. J. Raven, of Stowmarket, on "Faith." On Sunday, October 7th, the Rev. E. Jones, of Ipswich, preached two sermons, and administered the ordinance of the Lord's Supper after the service in the morning. A tea-meeting was held on Tuesday in the Guild-hall, which was much crowded, and at seven o'clock a meeting was held in the chapel, when the

Rev. A. Tyler presented a brief outline of the history of the church since its formation in 1646, and the Rev. J. Raven, of Ipswich, gave a powerful practical address, founded on the words, "Seek that ye may excel to the edifying of the church." Several other ministers of the county took part in the proceedings. The services were throughout well attended, and at the close of the services it was stated that the expense of the alteration (something more than 550*l.*) was met within a very trifling sum.

SOUTH MOLTON.—The Independent chapel in this town was reopened for Divine worship on Tuesday, Oct. 9th, after having been repewed, cleaned, and decorated. The chapel has a most pleasing appearance—the interior being made to harmonise throughout, and a handsome organ having been erected some three years since. In the afternoon, a sermon was preached by the Rev. W. R. Noble, of Tiverton. At five p.m. a public tea was provided in the large schoolroom adjoining, at which considerably more than 200 persons were present; and in the evening a public meeting was held in the chapel, which was densely crowded. The Rev. W. J. Andrew, the pastor, occupied the chair, and after singing and prayer, the Rev. J. Woolgar, of Chulmleigh, read the report of the committee as to the financial state of the undertaking. The whole cost was estimated at about 225*l.*, of which 180*l.* had been raised by the church and congregation, including a donation of 25*l.* from S. Morley, Esq. It was hoped that the results of the present services, and the profits of the tea, together with the collection on the following Sabbath, would result in the liquidation of the whole, the people being determined that no debt should remain. Addresses were also delivered by the Revs. F. Pim (of Bow), J. Smith, Witheridge, W. Smith (Wesleyan), M. Saunders (Baptist), and W. R. Noble.

SHEFFIELD.—TOWNHEAD-STREET CHAPEL.—On Wednesday night, a meeting was held in the Temperance Hall, in welcome of the Rev. Charles Short, M.A., assuming the pastorate of the Baptist church meeting in the above chapel. The chair was occupied by the former pastor, the Rev. Charles Larom. The chairman welcomed the Rev. C. Short in his own name and at the request of the church. He did it with special pleasure, because Mr. Short had been favoured with the training of the same college at which he had studied, and had, after four years' curriculum, been transferred to a Scottish university, where he had gained honours for classical proficiency. Mr. Short had been sixteen years pastor of the church at Swansea, and therefore he knew practically the joys and sorrows, the privileges and responsibilities, the trials and successes, the difficulties and encouragements of the ministry. The Rev. Dr. Falding, of Rotherham Independent College, in a brief address, congratulated the chairman, the deacons, and the church on the early and happy settlement of a new minister. In his own name and in that of the outside churches (for the churches of Sheffield were fully represented by their pastors), he gave Mr. Short a hearty welcome into this part of Yorkshire. The Rev. J. Bailey, of Cardiff, was introduced by the chairman as a personal friend of Mr. Short's, and he said he had the honour of standing and bearing his own testimony and the testimony of some thousands of the people of Wales to the truth of all that had been said in commendation of Mr. Short. The Rev. J. H. James (Wesleyan) heartily joined in the congratulations to the beloved brother whom they were met to welcome. The Rev. C. Short, M.A., made an admirable reply, and the meeting was addressed by the Revs. H. Tarrant, Giles Hester, J. Flather, and others. Mr. Flather said he could not help thinking that this meeting, in which so many denominations were represented and joined, was a true church union, as near an approach to it as was possible on earth. While others were praying for union, he recognised it as having come. From actual knowledge of the town he believed the population were ripe for Christian instruction, and that never was there such hope for success in ministering amongst the working classes. He, therefore, rejoiced in the coming of Mr. Short among them, as he had always proved himself to be an earnest, working minister.

MIDNIGHT MEETING MOVEMENT.—At the quarterly meeting of the workers and friends of this institution, held on Thursday, Oct. 4, in the large Hall, Red Lion-square, the following statement was made. From the commencement of the movement, in February, 1860, 105 meetings have been held in London, attended by 13,421 unfortunates, of whom 530 have been restored to friends, 1,800 sent to service, 57 married, 5 reconciled to their husbands, 4 emigrated, 4 sent home to the continent, 2 placed in business, 300 sent to hospitals, 400 assisted to obtain an honest living, and very many are now in the homes. In the present year, 25 meetings have been held in London, attended by 2,000 unfortunates, of whom 281 have been rescued; in addition to which, two meetings have been held in Bristol, attended by 110 poor girls—10 rescued. The above statement gives but a very inadequate idea of the benefits arising from the movement, which during the last six years has awakened the attention of the country and led to strenuous efforts to remove the evil. In many large and influential towns meetings have been held, and in London many poor girls who have heard of, but never attended, the meetings, have sought a refuge in the various institutions. The general result may be stated thus—many new homes have been opened since 1860, and above 1,000 poor girls rescued annually in the metropolis, beside a large number in other parts of the country. Moreover, the promoters

have given their attention to the cause of the evil, to the necessity of enforcing the law against bad houses, and the fearful traffic in this sin, and their efforts in this direction have not been in vain. Lectures have also been given to fast young men, and suitable publications distributed among them.

ELECTION INTELLIGENCE.

REPRESENTATION OF DERBY.—The following are the replies of Mr. Jacob Bright and Mr. Edward Miall to the invitation of the Liberal electors of Derby:—

Alderley Edge, near Manchester, Oct. 7, 1866.
Sir,—I beg to acknowledge your letter conveying to me the invitation of the Liberal electors of Derby to become their candidate at the next general election. Will you express to your committee my warm sense of the honour that has been done me by this invitation, and at the same time my regret that I am unable to accept it? May I venture to say that if Edward Miall should finally become your representative, Derby will receive the thanks of many thousands of the best men in every borough of England.

I am, very truly yours,
Albert Thorpe, Esq. JACOB BRIGHT.

Welland House, Forest-hill, S.E., Oct. 14, 1866.

Sir,—As I only returned last night from Wales, your letter of the 10th inst. has not received the prompt reply to which it was entitled. In reply, I beg to express my high appreciation of the honour done me by the meeting of Liberal electors of Derby, in adopting my name as one deemed suitable to be put upon the list as a possible candidate for that borough at the next election, and I heartily thank you for the courteous terms in which you have requested me to receive a deputation from the committee chosen by that meeting. To represent Derby in the Commons House of Parliament would more than satisfy my personal ambition, if I felt at liberty to consult it in reference to so weighty a matter, and there are few men with whom I should have more pleasure in being associated than Mr. Bass, one of your present members. There are circumstances, however, having a prospective bearing which so decidedly preclude my acceptance of the proposed honour, that I should not be justified in putting the deputation to the trouble of meeting me; and perhaps I owe it to the committee to say that such circumstances, although arising out of public matters, have no sort of connection with anything that has occurred, or may be likely to occur, in the borough of Derby.

With sincere respect,
Albert Thorpe, Esq. EDWARD MIALL.

TIPPERARY.—The election for Tipperary, on Saturday, resulted in the return of Captain White, the Liberal candidate. Mr. Waldron took the lead at starting, but was soon left behind, and at the close of the poll the numbers were,—White, 4,155; Waldron, 3,468: majority for Captain White, 687. Nearly all the great proprietors of the county, Catholic as well as Protestant, supported Mr. Waldron in one firm phalanx. The landlords certainly put forth their utmost energies and exhausted all their resources in this battle against the priests and democracy. At the declaration of the poll, the Sheriff stated publicly that Mr. Waldron had given notice of his intention to petition against the return, on the ground of intimidation.

WEXFORD.—It is said that Colonel White, a brother of the successful candidate for Tipperary, will be put in nomination for Wexford. Mr. Pope Hennessy, who is also a candidate, has been making bitter attacks on the late Government. Of the present Ministers he said:—"We will want from them a charter for the Catholic University—not the peddling half-measure of the Whigs, which pleases nobody, which I (he added) can distinctly assert has not pleased our highest episcopal authority, which has set every educational party in Ireland squabbling with renewed bitterness; but a real charter to our own University, which has been maintained by the contributions of the people, described by Mr. Disraeli as the highest evidence of patriotic zeal."

BELFAST.—A requisition is in course of signature in Belfast requesting Mr. John Mulholland, of Craigavon, to allow himself to be nominated against Mr. Charles Lanyon.

PUBLIC BREAKFAST TO MR. MORLEY IN NEWCASTLE.

On Tuesday morning, Mr. Samuel Morley, who the previous day laid the first stone of a Congregational chapel at Tynemouth, was entertained to breakfast in Gray's Adelphi Hotel, West Clayton-street, Newcastle. Among those present were the Sheriff (who occupied the chair), the Revs. J. H. Wilson (London), J. H. Rutherford, T. H. Robjohns, and G. Stewart; Dr. Thomas, Mr. Joseph Cowen, jun., Mr. Walter Morrison, Mr. George Brewis, Mr. W. H. Henzell, Mr. Charles Rosevear, Mr. J. H. Bentham, Councillor Jonathan Angus, Mr. Henry Sinclair, Mr. William Anderson, Mr. J. Bradburn, Mr. Samuel Tomkins, and Mr. William Lewis.

Mr. Cowen said there was probably no man in England who had contributed in a quiet manner more real service to the Liberal interest than Mr. Morley, and he was glad that they had availed themselves of the opportunity of showing him their respect and of meeting with him. He hoped that Mr. Morley would soon have a seat in Parliament. They sometimes thought that they would have liked to have seen him a member for Newcastle. (Applause.) But that was a matter for future consideration.

Mr. MORLEY delivered a lengthy address on the state of political parties. He urged Reformers not to play the game of their opponents by disunion, but to

be united and determined never to rest until they got the question of reform satisfactorily settled. Their difficulty lay as much in the indifference of friends as in the opposition of enemies. He believed that the reform demonstrations of the last few weeks had given the key-note which would settle the question, and that if Lord Derby was not disposed to deal vigorously with reform, there would be a demand for Mr. Gladstone's return which would sweep all before it. The House of Commons at present was a mere appendage of the moneyed interest, and he thought that rather than that, it would be better to go back to the rotten-borough system. After expressing his confidence in the moderation and soundness of the views of the working people, he adverted to the subject of strikes and trades' unions. He thought unions generally showed a lack of discretion, especially in interfering with those who would not be members, and that strikes were always injurious to the workmen. As to bribery, he would suggest that the briber be treated as a felon. In conclusion, he noticed the increase of newspapers. In 1837 there were 70,000,000 of newspapers printed, while in 1865 there were 540,000,000—which they owed to Mr. Gladstone—and he hoped they would secure more public spirit in the House of Commons by the passing of measures which must be passed if they were to secure a full complement of civil and religious liberty.

In reply to a vote of thanks, Mr. MORLEY wished them to understand that he had not attended there with the most distant hope of ever becoming a candidate for the representation of Newcastle. In fact, he did not expect ever to be in Parliament again, believing that he could do more good in a quiet and retired way.

MR. W. E. FORSTER, M.P., AT BRADFORD.

On Monday evening Mr. W. E. Forster, M.P., delivered his annual address to his constituents in St. George's Hall, Bradford. The large hall was filled. Mr. Alderman Brown presided, and briefly introduced the hon. member to the meeting.

Mr. FORSTER, M.P., who on rising was received with loud cheers, said that in confining his remarks to Reform he did not forget that there were many other important questions before them—Education, Ireland, the Poor Laws, and other questions; and the reason he did not touch upon them was because it was no use tackling or attempting to settle them until they got rid of the absorbing, monopolising question of Reform. (Applause.)

As he ventured to say in London some time ago, the Reform coach stopped the way. It was asked why Mr. Gladstone, in the last session of Parliament, did not carry his Reform Bill? He had not to defend—it would be only useless waste of time to defend the conduct of Earl Russell and Mr. Gladstone with regard to the Reform Bill. They had, they all knew, at the commencement of the session, an apparent majority of seventy, but they had no majority for a Reform Bill such as would be worth having. He believed a majority of the House of Commons would have been willing, if they could, to have carried such a Reform Bill as would give an 8*l.* franchise in boroughs and 20*l.* franchise in counties; but although a majority of the House of Commons might have been willing to carry such bill, it could not have been carried by any majority. And why? Because real hearty Reformers would rather have been without any bill at all. It was a fact worth remembering for the future, that although real Reformers might not be a majority in the House of Commons, no such Reform Bill was possible, nor would be carried; for although real Reformers would reluctantly accept such a bill, they would feel that the public opinion and common sense of the country would revolt against it. No settlement was possible which they rejected, and therefore a Reform Bill which they would not accept could not be carried. I was asked why do you make so great a fuss about the difference between the 7*l.* and the 8*l.* franchise. The Government brought in a 7*l.* franchise, and you say an 8*l.* franchise would have been carried. There is no great difference. There was this difference, that the one was possible and the other was not. Speaking of the course Government took on the defeat of their bill, Mr. Forster maintained that it was a proper one, and gave his reasons why they did not appeal to the country. He then went on to say they had plenty of Reformers now; and if they might judge from what they heard from platforms and read in the newspapers, the difficulty with regard to the 7*l.* franchise would be that it did not go far enough. They had all read Lord Cranbourne's speech, in which he added up some figures to show how utterly the country would be ruined if 200,000 working men had a vote. He had hopes of a man when he took to figures, and he did not despair of seeing Lord Cranbourne working out the same sum, and finding that, although 200,000 working men would ruin the country, a great many more would save it. (Hear, hear.) He (Mr. Forster) did not put any faith in the reforming zeal of Mr. Disraeli, though he defied both him and Lord Derby in the coming session, in their dealing with this Reform question, to do anything but the work of the radical reformers. If Lord Derby did not allow Mr. Disraeli to bring in an honest and comprehensive Reform Bill, Mr. Disraeli knew very well that he would be swept out of power (Hear, hear.) He (Mr. Forster) believed that most of Mr. Disraeli's supporters knew that the result of his being thus swept out of power would be that a Liberal Ministry would come in, pledged to a strong and comprehensive measure of Reform. (Hear, hear.) Depend upon it, the sole chance of his party preserving power was the bringing forward as good a bill as a Liberal Ministry would bring forward; and he might also depend upon this, that the country—for the country was beginning to speak upon this question—that the country would not accept any less from him whom they did not trust than from Mr. Gladstone whom they did trust. (Hear, hear.) Then came this question: Can a Conservative Ministry bring forward an honest Reform Bill? That depended upon

the Minister. If he could only grasp the real meaning of the movement then going on in reference to this subject, then the Conservative Ministry could in that case bring forward such a bill. Of this he (Mr. Forster) was sure, that there could be no more Conservative a measure than a really honest and comprehensive Reform Bill. (Hear, hear.) Mr. Forster then alluded to the dangers which it was said would accompany the admission of a large body of electors to the franchise. Let them fairly and honestly look at the dangers said to exist. There was first the danger from what was stated to be the manifest unfitness of those who made the claim. Well those present knew—and they would despise him if he concealed it from them—that he did not believe in manhood suffrage. He believed that in the present densely-peopled state of the country—in the present want of education—there would be manifest unfitness in every grown man in England receiving a vote. He believed that many of the grown men of England were manifestly unfit to receive the vote. (No, no, "Hear, hear," and expressions of disapprobation.) In reference, however, to a large majority of those who claimed the vote, he did not believe that those who objected to them on the ground of manifest unfitness, believed in their objection. (Hear, hear.) He believed that the men who made that claim were generally, if not almost entirely, the working men in our towns; and he believed that there were very few persons who now believed, after what Lancashire had taught us; after the proofs brought before us every day of their power of organisation—their power of self-denial—their power of assisting one another, and their power of conducting political questions—after all these proofs, who would for a moment state that they were manifestly unfit for the franchise? (Hear, hear.) He did not believe that even Mr. Lowe thought so. There were two other objections which were often made. One was general and theoretical; the other local and special, and applying to individual interests and privileges. These two questions constituted what was called the swamping argument and the trades' union cry. He would take the last first. Now, he was no great friend himself of trades' unions. It would be curious if an employer of labour was. But he could not deny the facts that trades' unions gave them, and their existence seemed to him to increase the danger of keeping the members of trades' unions outside of the Constitution. (Hear, hear.) Because they showed, as he had just pointed out, great power of organisation and self-denial, and the possession of political faculties; and if a class or a number of people possessed political faculties, and were not allowed political rights, he thought they were more likely to be dangerous to society than if they had those rights. (Applause.) He wished to look at this question as a practical man, and he should ask any of those who, like himself, had no particular wish to make trades' unions stronger than they now were—he asked those who took that view whether, by this refusal of their citizenship to the members of trades' unions, they were not going the very way to work to make those trades' unions stronger than they now were? As to the swamping argument—that is, that if they gave working men votes, they were so much more numerous than any other class, that they would tyrannise over all other classes—he must confess that this argument tried his patience, because there seemed to him to be an absurdity in it. Surely, what they were aiming at was to make working men fit for the franchise; but according to this argument, there were already, too many of them fit. That argument meant that A was fit for the franchise, but he was not to get it because B and C, who belonged to the same class, were also fit; and it became B and C's interest to keep A unfit. He believed there was no foundation for that objection. He believed that the only rule was, or ought to be—let a man obtain the franchise as he became fit, and let all classes take care of themselves. (Hear, hear, and hisses.) They were often accused of setting class against class. He hurled back the accusation upon those who made it, and he said, "You are setting not class but classes against classes, by this groundless fear with which you are trying to set all other classes against the working class." (Hear, hear.) He did not blame the working men for advocating manhood suffrage at these meetings, for he had always felt that when they drove them to agitate the themselves, they would fall back upon the rights of man; but no one denied that if they got a really honest measure it would settle the question probably for the political lives of them all. Objectors said, "Well, then, what measure!" but he hoped hearty Radical Reformers would not say what measure. It was not their duty to say the least they would accept. The Tory party should come forward with their offers. There were several franchises that it would be worth their while to accept. Household suffrage, with a provision for lodgers, Mr. Bright's residential rating suffrage, and the present municipal franchise, would all be considered by them. But it was no use for them to bring forward an 8*l.* bill, and he did not believe that now it would be any use bringing forward a 7*l.* franchise. He, speaking for himself, and not at all as a member of the late Government, did not think a 7*l.* franchise would settle the question now. Mr. Forster then dwelt on other topics wherein he alleged reform was needed. He attributed to a great degree the discontent of Ireland to the fact of a small minority imposing upon a large majority a dominant Church. There was also a vast waste of money on the navy—and reforms were needed in our workhouses and in our educational system. They also needed a stronger Government abroad as well as well at home—one that would not constantly change its policy. Alluding to the charge brought against some of wishing to Americanise our institutions, Mr. Forster appealed to the Conservatives, and said that it rested with them to silence that talk about America, and to make it needless for them any longer to quote her as an example. As yet she had not beaten us in the race for freedom, for a portion of injustice still clung around her and clogged her footsteps, and he fully believed that there were more securities for freedom, not only under our present monarch, but whoever was the occupant of the throne under our constitutional monarchy, then there under the continually changing Presidents of America. But, whatever might be our advantages over America, she would beat us in the race for freedom, if much longer Englishmen were forced to feel that they were deprived of their citizenship, and were aliens in the land of their birth, because they had not those rights which the history of their country taught them they ought to possess. Let our ancient aristocracy cast behind them that foolish fear of the people, and remem-

bering how in former days their fathers fought for their and our freedom, also join them in that noble enterprise, and take their natural place as leaders of the people. (Loud applause.)

Postscript.

Wednesday, Oct. 24, 1866.

LATEST FOREIGN NEWS.

One of the Vienna papers says that Baron von Beust will in all probability be very shortly appointed Austrian Minister for Foreign Affairs.

It is stated, on reliable authority, that the Hungarian Diet will be opened on the 15th proximo.

One of the clauses in the Prusso-Saxon treaty of peace stipulates that persons politically compromised during recent events shall suffer no molestation on that account by the Saxon Government. The fortress of Konigstein will be forthwith handed over to the Prussians.

UNITED KINGDOM ALLIANCE.—Manchester, Tuesday night.—The United Kingdom Alliance held its annual meetings here to-day. These included a breakfast meeting, a conference of members of the council, and a public meeting. The breakfast took place in the drawing-room of the Free Trade Hall, and was largely attended. The assembly-room was filled during the day, mainly with the members of council. The chair was taken by Mr. Wilfred Lawson, in the absence (through domestic bereavement) of Sir Walter Trevelyan, the president. Resolutions were passed and speeches made by the chairman, Mr. Benjamin Whitworth, M.P.; the Hon. Neal Dow, of Maine; the Hon. Samuel L. Tilley, Prime Minister of New Brunswick; the Baron Von Lynden, Chamberlain to the King of Holland; the Hon. and Rev. Leland Noel; Rev. Wm. Nassau Molesworth; Mr. Robert Charlton, of Bristol; Mr. Vivian, of Torquay; Professor Newman, of London; Alderman Harvey, of Salford; Mr. Saul Pope, and others. The report of the executive, adopted by the council, gave details of the operations of the past year, and allusions to circumstances presaging ultimate success. The balance-sheet for the year showed a total of 12,000*l.*, with a balance of 1,400*l.* of the 50,000*l.* five years' guarantee fund, upwards of 40,000*l.* had been already promised, and numerous additional promises were given in during the conference. The meeting of the council was much larger and more influentially attended and more enthusiastic than any of the previous meetings. The body sat from ten o'clock till nearly four. In the evening the great hall was crowded with a highly respectable assembly. Mr. Benjamin Whitworth, M.P., presided, and gave an encouraging opening address. Speeches were also delivered by Mr. Wilfred Lawson, the Hon. General Neal Dow, the Hon. S. T. Tilley, Rev. Alex. Grosart (Liverpool), Rev. Navison Loraine (Liverpool), James Edwards, M.D. (London), Rev. Joseph Hargreaves (Liverpool), Mr. S. Pope, Mr. Edward Vivian, and others. The proceedings throughout were harmonious and enthusiastic.

SIR MORTON PETO on Monday addressed a meeting of his constituents at Bristol, and gave explanations in reference to his connection with the London, Chatham, and Dover Railway. Sir Morton denies that there has been any over-issue of legal debentures; and that for other things of which the committee of investigation complained the late solicitors of the company are responsible. Sir Morton Peto says he may have been foolish in endeavouring to support the company, but he has not been dishonest. The meeting which he addressed unanimously passed the following resolution:—"That this meeting recognises with satisfaction the honourable feeling which has induced Sir Morton Peto to lay before his constituents the full statement of the circumstances attending the connection of himself with the London, Chatham, and Dover Railway, and the meeting tenders to him its best thanks for the explanation he has afforded."

MARK-LANE.—THIS DAY.

Very little English wheat was received fresh up to to-day, but the bulk of the supply was offered in tolerably good condition. The trade for both red and white parboiled was very firm, and the late improvement was established. There was a fair quantity of foreign wheat on the stands. The demand ruled steady, and in all business concluded Monday's advance was firmly maintained. Floating cargoes of grain moved off freely, at the full prices of last week. Fine barley was in steady request, at very full currencies. Grinding and distilling sorts changed hands to a moderate extent, on former terms. A good business was passing in malt, and prices ruled firm. In oats sales progressed steadily, and the prices realised were quite on a par with those previously quoted. Beans and peas were firm. The flour trade was steady, on former terms.

THE BEGINNING OF TELEGRAPHY.—It is recorded that, not many years ago, amusement was excited at a dinner party in London, when one of the guests made a slender figure of steel move its arms and legs by some occult means. Nobody could understand the trick till Mr. Wheatstone, its exhibitor, displayed his little battery and its wires. The upshot of an invention which was once deemed so insignificant, is that now continent articulates to continent, that America and England are made one, and that in so splendid a success we have the assurance of a day when lines shall be laid under every ocean and over every land, annihilating distance and time.

The other day a female inmate of the Norwich Union died at the advanced age of 102, having retained the full use of all her faculties up to the last moment.

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TO CORRESPONDENTS.

"S. [Masters, Australia."—Received, with thanks, 19s. 6d. His directions shall be attended to.

The Nonconformist.

WEDNESDAY, OCTOBER 24, 1866.

SUMMARY.

The announcement that the Prime Minister and his colleagues in the Cabinet will reassemble next week heralds the coming political season. But only so far as professional politicians are concerned. Since the prorogation of Parliament there has been no cessation of working class agitation for Parliamentary reform. As the Session draws nearer the "extra-Parliamentary utterances" multiply, and whatever is said by members of the Government and their leading supporters naturally excites special attention. During the week Mr. Henley, the Nestor of Toryism, has once more urged a speedy settlement of the Reform question. His sagacity, no doubt, sees in advance symptoms of that "ugly rush" he once predicted, should the popular demands be obstinately resisted. Mr. Du Cane, a Junior Lord of the Admiralty, again ventures to hint at a Commission of Inquiry, but says he has no secrets to reveal. Mr. Du Cane's almost impudent suggestion does not take. The immediate question is not the keeping of Lord Derby in power for another year, but the settlement of the Reform question in earnest. The speech of Sir Stafford Northcote, Cabinet Minister, indicates a keen sense of responsibility at this crisis, but cautiously abstains from "the absorbing and monopolising question of Reform" as Mr. Forster phrases it; and the President of the Board of Trade pleads with the farmers in favour of agricultural statistics, and with landlords for better labourers' cottages, with all the freedom of a Liberal politician.

Lord Derby has lost one of the ablest members of his Government, and the House of Commons a most accomplished speaker, by the retirement of Sir Hugh Cairns from political life, and his elevation to the Bench. The health of the right hon. gentleman is too delicate to bear the combined strain of political life and professional duties, and he is succeeded as Attorney-General by Mr. Rolt, Q.C., whose claims were passed by at the formation of the present Government, and Sir W. Malins, retaining the post of Solicitor-General, waives his right to promotion. A seat for Belfast thus remains open, and the changes in the Irish law appointments have also created a vacancy for Wexford county, which Mr. Pope Hennessy is endeavouring to secure by vehement denunciation of the late Government and its ecclesiastical policy. Mr. Hennessy is a Tory Catholic, and is likely to be opposed by a Liberal Protestant in the person of Colonel White. His tactics do not appear to find much favour in Ireland, so far as can be gathered from the Tipperary election. In that county also there has been the anomaly of a Catholic Conservative, Mr. Waldron, supported by the landlords, fighting against a Protestant Liberal, backed up by the Catholic clergy. After a severe and turbulent contest, Captain White has gained the day by a large majority. This issue is something like a protest against Tory Government in Ireland, and a sign that the Catholics are not satisfied with the vague Liberal professions of Lord Derby's Administration. The approaching visit of Mr. Bright to Ireland will, no doubt, reveal more clearly the distrust of Toryism by the Liberal party in that country.

It is said that by the 1st of January not a single French soldier will remain in the States of the Church, but that the Emperor Napoleon has intimated both to the Pope and the Italian Government that if the temporal power of the Papacy is in any way menaced his troops will return to Rome, and that his new Foreign Minister is about to address a note to the latter declaring that France recognises in the peninsula two distinct sovereignties—the Italian and the Roman. But Pius IX. has other and less exacting friends than France. The Queen of Spain, herself in danger of being any day dethroned, offers him either an asylum in her dominions, or military support in Italy. But Spanish help to his Holiness would be as objectionable at Paris as at Florence. The Roman Catholic hierarchy of the United States have shown their sympathy with their Head in a more practical shape. They have been the means of raising in America a considerable loan for the empty Papal exchequer, have sent through the Atlantic cable, a message of condolence and sympathy, and propose also to forward to the Pope a formal invitation to make his home in the United States, should circumstances make his stay in Rome undesirable! But the Roman Court is distracted with financial difficulties arising out of Cardinal Antonelli's system of jobbery, which no Napoleon can remove; and the Roman Liberals, patiently biding their time, send to the Venetians a congratulatory message on their union with Italy, and hail the event as "the precursor of that which shall herald the longed-for liberation of Rome."

The protracted negotiations between Prussia and Saxony have at length come to an end, and a treaty of peace has been signed. The terms of the arrangement have not yet been made public, but they are probably more adverse to King John than was expected a few weeks ago. By the practical surrender of his fortresses and the control of the Saxon army, that Sovereign becomes virtually a satrap of the King of Prussia. The majority of his subjects look on with unconcern at his distress, and have given unmistakeable proof of their wish that the shorn prerogatives of King John shall be altogether abolished, and the fortunes of Saxony united with the State that represents the unity of Germany. In Baden and even in Bavaria the same leanings are visible.

The news from America is beginning to be of a different complexion. It is evident that President Johnson will be feebly represented in the new Congress, and indications abound that in his Message to Congress in December he will recommend the adoption of the constitutional amendment with some modifications. The new tone of Southern opinion is likely to justify that course. The Legislature of South Carolina, the first of the Confederate States, it will be remembered, to accept emancipation, is, it is thought, about to endorse the Congressional plan of reconstruction. The *Times* correspondent, who has all along supported Mr. Johnson's policy, now writes:—"The Constitutional amendment, although it takes away one-third of the representation from the Southern States, unless they guarantee negro suffrage, will probably be accepted by the prostrate and defenceless South as the smallest evil that can befall them. Three or four Southern States adding their endorsement to the North will make it the law of the land, and already such journals as the *Richmond Examiner* and the *New Orleans Picayune*, popular newspapers in their respective cities, have published articles looking to an acceptance of the amendment, under duress of course, by the South."

PROGRESS OF THE REFORM QUESTION.

As we anticipated, so it is coming to pass. No greater service could have been rendered to the cause of Parliamentary Reform, than the course which its opponents thought fit to pursue in reference to it last Session. It might have seemed, and it did seem to many, desirable to settle the extent to which the amendment of our representative system should be carried, by prudential considerations having regard rather to the temper of existing constituencies, than to the will of the unenfranchised. "How much can we agree to give?" seemed to be the question which it behoved the House of Commons, comprising both political parties, to entertain and to answer. That question was one for free, practical discussion between themselves, and had the proposals of the Government been accepted, the Reform Bill would have embodied the most conservative views of the already enfranchised classes as to how much they ought in bare justice, and might with perfect safety, spontaneously concede to the

unenfranchised. It may almost be said that towards the solution of the problem as it then stood, the working men who were to have derived benefit from the concession, were hardly asked to give their opinion. The whole matter might have been settled for them, and with their tacit assent, by political forces which were not of them. In fact, middle-class ideas of what it might be expedient to hand over to working men, would have been expressed in any measure agreed upon. Since then, and in consequence of the attitude assumed by the House to the Ministerial measure, the Reform question has taken a very different shape. There is now another "friend in council." The future Bill must be framed, not only for him, but, in many of its main features, with a distinct reference to his demands. The four-fifths who have no suffrage have been "called in," and what was practicable enough, and might even have given satisfaction, as the result of deliberations in which they took no part, has become impossible since they have been compelled to speak for themselves.

All men of intelligence are beginning to feel this. The unenfranchised have been pricked by taunts and insults into self-assertion, and the great popular demonstrations which have followed the prorogation of Parliament have convinced the most sceptical that exclusive power over the question has passed away from the constituent bodies, and is now shared by the people at large. The question is no more, "How much can we agree to give?" but "How much will it be possible and safe for us to retain?" The negotiators of the pending contract are not the same as before. Both Parliamentary parties have been placed in a new position by recent events. They will have henceforth to consult an outside body, and to test the feasibility of any proposal which either of them may submit to the other, not by party possibilities only, or mainly, but by the willingness of the excluded to accept them. In fact, plans and specifications have now to be drawn up by competing architects, not with the object of conciliating one another, but to answer the reasonable demands of those whose accommodation has to be provided for, and we may expect to find that they will be framed accordingly.

If any one is desirous of testing the extent of the change which has recently taken place in the position of the Reform question, he will do well to read the speech which Mr. Forster, the member for Bradford, addressed to his constituents on Monday evening. He will not find in it, it is true, any change in the individual political opinion of the late Under-Secretary for the Colonies; for, so far as our observation has extended, the hon. gentleman has uniformly expressed with the utmost frankness the sentiments to which he gave such manly and eloquent utterance the night before last. The difference to be observed is not in him, but in the state of the public mind with which he had to deal. Twelve months ago, many a professed Reformer would have laid aside his speech as an able exposition of his personal views, but as a most untimely and unsuitable declaration of public policy. At the present time, many a Conservative will read it with a feeling of relief on account of its moderation. All things considered, it presents the most statesmanlike review of what our French neighbours would call "the political situation," which it has been our good fortune to meet with for some time past. And it is as encouraging as, in our judgment at least, it is just and accurate. First, Mr. Forster takes it for granted that the Russell-Gladstone measure, having been ignominiously rejected, has become obsolete. It cannot be proposed again with the remotest prospect of success, for the advanced Liberals could not be induced to assent to it a second time, and without their concurrence no settlement of the question can be arrived at. Secondly, he has strong faith, and he gives good grounds for it, that Lord Derby can carry no Reform Bill which the Radicals may see it their duty to reject. We have thus a guarantee against having a delusive measure being palmed upon us. And thirdly, he entertains no fear that the Liberals, as a party, whatever may be their predilections and wishes, will refuse their concurrence should Mr. Disraeli offer an honest and comprehensive measure, and this, he says, is the sole chance for his party, and they know it, of preserving their power. Either he must do it, or he will have to make way for Mr. Gladstone, who will—but, in any case, an honest and comprehensive measure has become indispensable. The rumour goes, and it is sanctioned by the countenance of the *Pall Mall Gazette*, that Mr. Disraeli will propose household suffrage for boroughs, and a 20/- occupation franchise for counties. So far as this branch of Reform is concerned, this would probably satisfy the vast majority of the people,

if what were given by one hand were not withdrawn by the other. As to the redistribution of seats, the oracle makes no sign. Still we believe with the hon. member for Bradford, that as a Conservative Minister, Mr. Disraeli may well bring forward some such Bill, "for no more Conservative measure could be introduced than an honest, hearty, comprehensive Reform Bill."

We cannot follow Mr. Forster into the line of argument by which he sustains this last allegation. It meets satisfactorily all the main objections which Conservatives, whether in thought or by profession, usually urge against the popularisation of our political institutions. Nor, indeed, need we do so, for setting aside the consideration that few of these arguments will be novel to or needed by the readers of this journal, it was not with any view to justify Parliamentary Reform, but simply to mark the position that the question has now taken, that we have ventured to refer in illustration to the hon. member's speech. Having done so, however, we commend it in all earnestness to thoughtful perusal. Certainly its effect upon us, have been to make us conscious of a sensible clearing of the political atmosphere. We breathe more freely than we did. The dreams of night are departing. The activities of day are resuming their place. Public opinion is rapidly acquiring a tone of manhood which it has long lacked. The Reform question has got over its most dangerous stage. It will now grow into proportions suited to its vast importance, and, as such, will have to be discussed in a far different spirit next Session from that in which it has been handled of late years.

THE VENETIAN PLEBISCITE.

No one, we suppose, had the smallest doubt of what would be the result of the appeal made to the inhabitants of Venetia on the question of their future relation to the Kingdom of Italy. Few, perhaps, were prepared for the enthusiastic unanimity—for unanimity it may be characterised—with which they have determined the question submitted to their suffrage. It may well have been that they had no practicable alternative—but the proportion of electors who recorded their votes, the hearty zeal with which they discharged their political duty, and the passion with which they have given themselves up to public rejoicings, sufficiently prove that they have spoken out the inmost feeling of their hearts. They may cherish extravagant and illusory expectations—what people under similar circumstances does not?—but there is no good reason for justifying the insinuation that when they fairly realise their new position, they will repent of the decision they have just expressed.

It is true, however, that henceforth Italy will have to content herself with a very large diminution of that foreign sympathy which has been lavishly extended to her through the days of her struggle. As in a three-volumed novel, interest in the heroine ceases with her marriage, so, now that Italy has gained her end, and is "free from the Alps to the Adriatic," she must give up the idea of being petted as when she was in distress. Her position is such as will preclude the cultivation of romantic sentiment in her behalf. She has entered upon that state in which, not her circumstances, but her conduct, will chiefly interest her neighbours. She may even encounter some disadvantage from the reaction of that favour which Liberals of all countries have shown to her. She resembles one who has attained his majority, and, with it, full control over his own affairs. Thenceforth, his position with the other members of the family has to be determined by himself, and all sentimental attachment to him dies away. Thus it must be with Italy, who has for several years filled so large a space in the world's eye. She has become her own mistress. She ceases to be the victim of undeserved wrong. The Austrian is gone—gone for ever. The French will have left before the end of the year. Italy not only belongs to, but is in secure possession of, the Italians—and the kingdom will for the future present no adventitious claims to foreign sympathy.

These, however, are reflections which, however true and pertinent, need hardly be dwelt upon at so auspicious a moment. The incorporation of Venetia with the Kingdom of Italy is a fact which may well suggest more cheerful thoughts. It is a happy emancipation for the people of that province from a captivity that that most people regarded as hopeless not many months ago. Nothing but their own indomitable assertion of their nationality gave the least reason to expect that her longings would at length be satisfied. They might possibly have wrung from Austria an administrative system which would have developed their material pros-

perity. They might have obtained even from Austrian hands a considerable amount of political freedom, if this would have reconciled them to Imperial rule. But they were Italian, and no advantages could compensate to her the misfortune of being subject to German ascendancy. The fact was clear long ago, and one cannot sufficiently wonder at the obstinacy with which Austria persisted in maintaining her uneasy position. At length, however, the experiment which has produced so much woe, is abandoned as useless, and probably Austria regrets nothing but the defeat which bade her withdraw her foot from Italian soil. Italy has also abundant reason for joy in hailing Venetia's accession to her strength. With a German garrison in the Quadrilateral, and a German viceroy at Venice, Italy could not but feel that her foe was within the precincts of her home. Compelled to keep herself armed to the teeth, no wonder she negligently performed less urgent, but scarcely less important duties. She has now the key of her own front door, and no stranger is within side her domicile. She is to be congratulated on her good fortune. But Europe also may well share in the gladness which the consummation excites. Venetia in the hands of Austria was a standing menace to the general peace of the western world. It has probably cost all the great Powers an enormous addition to their expense, for none of them felt it prudent to disarm with such an occasion of quarrel in their very midst. We have all paid in taxation our quota of the penalty exacted from Europe by this wrong of fifty years' standing. We are relieved at last from this pressure on our sense of international responsibility, as well as from the insecurity which it caused. Let us mingle our heartiest congratulations on the event which has handed over Venetia to Italy, and let us express our most earnest hope that the completion of Italian independence may be quickly followed by the development of Italian prosperity, material and political.

THE FAMINE IN INDIA.

FOR some weeks past the most harrowing accounts have been received of the desolation caused by one of the periodical famines which every few years occur in India. The principal scene of this calamity has been in Orissa, a province which has been under British rule for more than sixty years. It seems that this occasional failure of the crops in certain parts of India is accepted by the local governments rather as a misfortune to be deplored than a calamity to be guarded against. The present visitation, though it ought to have been foreseen, found them as usual unprepared. Before any effectual means to meet the exigency were taken, rice, the staple food of the Hindoo population, had risen to famine prices. While the Lieutenant-Governor of Bengal, upon whom the responsibility mainly rests, was enjoying himself four hundred miles away among the Himalayas, thousands of the helpless natives of Orissa were dying of starvation, and multitudes fleeing the famine-stricken region, carrying pestilence and death in their train. Local officials did their best, but were not adequately supported by their superiors, who seem to have taken no particular trouble, till their intervention was almost too late, to meet the occasion. The consequences of this criminal neglect are thus described by the *Bombay Times* of Sept. 28:—"An eye-witness to the present state of Orissa, who has been acquainted with that province for many years, is of opinion that half of the population must have perished. Such being the case, the condition of the survivors must be truly frightful. Balasore seems at present to be one huge charnel-house. In Balasore alone, no fewer than 396 died in two days, while the survivors were in such a state that it took three days to remove the corpses; and the last statement we have seen issued by the secretary of the Famine Fund at that place, shows that in one week alone more than 200,000 persons, of whom 170,000 were incapacitated for work, obtained relief." We leave our readers to fill in the details of this piteous and ghastly picture. The famine has now prevailed for many weeks, and is only likely to be effectually met by the coming harvest, which promises to be favourable. It cannot be said that the Europeans or wealthy natives have been remiss in their efforts to mitigate the calamity. Throughout the length and breadth of India relief committees have been organised, and are taking upon themselves the responsibilities which the official class have so shamefully neglected, that the Hindoos declare that less is done to preserve the starving people than in England to preserve the cattle.

It is some consolation to know that in this appalling Indian exigency, neither the Govern-

ment nor the people at home have been wanting in a sense of duty. Lord Cranbourne deserves great credit for the judgment and energy he has exhibited throughout. In response to repeated offers of help from private sources his lordship has replied that the Indian Government has been instructed to afford every relief to the starving population and to spend money "freely and liberally." The harrowing accounts brought by each successive mail have, however, aroused the deep compassion and benevolence of the public at home. On three successive occasions during the last few weeks there has been anxious consultation among the Indian bankers and merchants of London at the Mansion House as to the advisability of starting a subscription, and as often it has been decided that there was no occasion for their liberality.

There can be no doubt of the wisdom of this decision, though it is opposed to the dictates of benevolence, to the latest views of the Governor-General, and to the opinions of the bewildered European population of Bengal. It is only right that the Government of India should be charged with the full responsibility of a calamity which is mainly due to administrative incapacity and neglect. As the *Spectator* remarks, Sir John Lawrence "is Viceroy of India, sole landlord of the continent, administering a revenue of 46,000,000*l.* a year, and a rent-roll of 22,000,000*l.*, with 14,000,000*l.* in specie in his treasuries. He is an administrator of the highest capacity. Had Orissa been in revolt, he would that day have set an army in motion, and the next have been hurrying to the scene. But Orissa was only starving—a Viceroy must not appear to interfere with a Lieutenant-Governor for a trifling like a famine, and Sir John Lawrence telegraphed to England for alms. It is literally true, and in the whole history of British India we remember nothing more discreditable." We are glad that Lord Cranbourne has promptly met this appeal by ordering the resources of our Indian Empire to be liberally expended in relieving the sufferers, and trust that the official inquiry he has demanded into the conduct of the Bengal Government will be thorough and searching.

That inquiry ought not to stop short with the present famine, but to embrace an investigation into the causes of such disasters, and the best means of averting them. Though India has been in our possession so many generations, our representatives there seem to be as little able as the dispossessed native rulers, to promote the permanent well-being of the people. This is not a case in which a teeming population can be left to their own self-reliance. They have hardly reached that stage of civilisation. England has undertaken to govern this great empire by a system of paternal government, and if we are appalled by the vastness of the responsibility we ought to surrender it. We cannot stand by and see the subjects of Queen Victoria, whatever the colour of their skin, perish by thousands from starvation. The Hindoos themselves are unable to undertake great public works, such as irrigation, though not unwilling to pay taxes for that purpose. They are for the most part an industrious race, but is not their industry paralysed by vicious laws and administration? What hope can there be of a change in the material condition of a population among whom the tenure of land is based on a principle which discourages the efforts of its cultivators. Improvement of the soil by the native agriculturist, in at least the famine-stricken districts, means simply the demand for more rent by the Government proprietor. "The fear of a rise even now," says the *Spectator*, "has stopped all the works the people could have done themselves, wells and watercourses, and tanks for storage, and the Lieutenant-Governor himself told the people the fear was just, for the assessment must be raised. Who is going to spend borrowed money in producing more corn, if the moment he has done it that is an excuse for increasing a rental levied not by distress, but by deprivation of the estate?"

Thus our land policy in India, at least in those provinces where the perpetual settlement has not been introduced, actually stands in the way of the energy and prosperity of the native population, and is no better than the system pursued by a Turkish Pasha. Though the Imperial Government and Parliament have ostensibly undertaken to govern this great empire, crying wrongs still remain unredressed. The Executive declines to interfere with the barbarous and vicious laws of Indian officials, and the Legislature refuses to listen to the discussion of Indian grievances. Thus matters go on till a hideous tragedy like that which has been enacted in Orissa arouses attention, and excites public compassion too late to be of practical use. If Lord Cranbourne will only

follow up the new policy he has commenced in India by permanent measures of social and economic reform, he will obtain lasting honour as a successful statesman, and have the unspeakable satisfaction of averting such terrible calamities as this last Orissa famine.

THE AGE OF SCEPTICISM.

THE present age, it is often said, is not an age of faith. In one sense, this is true—in every other sense, it is untrue. Faith has as much influence now as it ever has had in shaping men's character and in determining the course of men's lives. The difference between us and certain generations of our forefathers is not so much in the measure of our faith as compared with theirs, as in its objects. We believe as strongly as they did—our beliefs are as powerful as were theirs in governing our actions—but then we believe very different things. The faith of the present day is one that, literally speaking, can "move mountains," but, it must be confessed, it is not much given to "look beyond the moon." We have faith in the inviolability of the laws of Nature; faith in the all-but-infinite capabilities of human intellect; faith in the wonder-working power of the purse; faith in machinery of all sorts; faith in expediency as the fruit of the highest wisdom; faith in the immense superiority of our own country and race; faith in *fêtes* and dinners; faith in public opinion; faith in commerce; faith in a good balance at the bankers. The faith in which we are deficient is that which has regard to "ideas," to "abstract principles" of morality, to Providential laws, to supernaturalism in connection with revelation, to the Divine authority of the Christian religion, and to whatever, beyond intellectual propositions, relates to God as the Father of spirits and the righteous Judge.

The extent to which lack of faith in the moral and spiritual affects the present age, is, however, rather proportional than absolute. There are probably more men in the kingdom at this moment who believe in the lofty truths which address themselves to the spiritual side of their nature than there ever have been in preceding times. There are as many and as glorious exemplifications of the power of that faith as there were two hundred years ago. They are not so conspicuous as they once were—they do not stamp their character upon their generation, as was heretofore the case, not because they are fewer or less saintly, but because they stand in juxtaposition to an immensely increased body on the other side. There has not been the like growth and expansion in religious faith as in other elements of society—nor, perhaps, even equal facilities for its display. The circumstances of the age are so different that the workings of faith are far less visible and less striking, as such, than was once possible. On the whole, the contest with ignorance, vice, sin, and misery, sustained, too, for Christ's sake, is waged by as many warfarers and in as noble a spirit of self-devotion, though under less heroic aspects, it may be, as in any bygone generation. So that there is even less room for the complaint now than there was in the days of the prophet Elijah, "I, even I alone, am left—and they seek my life." We must beware of exaggeration on this matter, and be careful to look at both sides of it. Faith, in the religious sense, is not extinct.

Nevertheless, modern society, as represented by an overwhelming majority, puts such faith as it has in far less exalted objects than those which are especially associated with spiritual life. Comparatively few, perhaps, embrace the creed of secularism—but the spirit of it is very widely diffused. Men believe in this life with all the fervour of which their nature is capable, but they have little more than speculative opinions about any other. But even here, the loss on the one side is checked by some gain on the other. Faith in the power of science to wring from nature her most useful secrets, has achieved beneficial and marvellous changes. Faith in the constancy of physical laws, and in the rewards which follow obedience to them, is doing a right noble work in lessening the sum of human misery. Faith in the doctrines of political economy is constantly equalising the resources of nations. Faith in education is gradually raising the level of intelligence. Even faith in political expediency is slowly, and, as it were, on compulsion, widening the area over which justice presides. And lastly, faith in money prompts to the lavish outpouring of pecuniary means at the urgent cry of distress. In all these respects, our forefathers were sadly defective. They hardly believed in the true value of this life. They grappled with but few of its evils. They probed but few of its wrongs. They ascribed to Divine ordination

many of the miseries which were due to their own disobedience to physical laws—and we, in the present day, are reaping the fruit of their unbelief in this respect.

Perhaps it is more correct to characterise the present as a critical than a sceptical age. Not much in the way of solace, it will be thought, is gained by substituting the one epithet for the other. That is true, but the correcter epithet is more suggestive of hope. Criticism is the form of intellectual life gendered by some preceding death, and destined to prey upon and destroy its putrescence. Wherever the belief, whether of a party or of a people, in any proposition, political, intellectual, moral, or religious, ceases to grow, to thrive, to live, it becomes noxious, and, if suffered to remain undisturbed, breeds all kinds of pestilential disease. Criticism does the scavenging required by this state of things. It is born of death, and it removes the relics of death. An age of criticism always follows upon an age of merely formal belief. The formulas which have ceased to be vital carry within themselves the germs of a new life, and the new life begins its existence by eating up the carcase of the old. Living mind cannot be long associated with what has ceased to nourish it. Thought soon feels an impulse to destroy the body of expression which it can no longer animate. Nothing perishes under criticism but that which had previously parted with its vitality.

The corrosive action of criticism almost always begets alarm—but very needlessly. It should rather awaken hope. Nothing is more detrimental to truth, nothing more obstructs its progress, nothing more completely neutralises its influence, than to be encumbered with dead forms. For itself, it cannot die. It is the thought of God, and is therefore indestructible. And for the same reason, neither, can it suffer essential change. It is only in the modes of its manifestation, in the external shapes by which it is made cognisable, that it is subject to apparent decay. Criticism eats away all the dead accretions that attach themselves to it, thereby liberating it from an ignoble bondage, but cannot hurt or diminish the truth itself. The mind and will of God as expressed to mankind by the life of Jesus Christ, cannot be finally obscured nor frustrated by the most active criticism. If the Divine message be less powerful in gaining human credence now than it has been in some former epochs, it is because it has become overloaded with matter which does not thoroughly assort with it. That matter criticism will eventually remove. It is unconsciously busy in setting free what it seems only intent upon destroying. The process was an inevitable one, and, in the end, will prove to have been immensely serviceable. But there are few who have faith enough to look cheerfully to the issue, or to believe that the gold will come out of the furnace purified of its dross—and the real reason of their alarm is that they identify the dross with the gold.

An age of criticism, however, is not a pleasant age. One would like better, if he had his choice, to live in an age of unquestioning and fervid faith—of faith, we mean, in higher truths than those which concern chiefly our earthly relations. Are we not approaching some such time? We believe that we are. It may still be a generation or two removed from us. But that it is coming, and is even near at hand, the prodigious activity of intellectual criticism gives assurance to our mind. Christianity in its present highly technical, its metaphysical, and its distracted shape, has done perhaps well nigh all that it can do. It has yet to assume an outward form more in unison with its sublimely beneficent spirit. Many a creed and many a sect will perish, but the Christ of the Gospels will become more attractive when they have ceased to obscure Him. The "isms" will fare but indifferently under the consuming agency of critics—but the Church of Christ will only "awake from sleep, and arise from the dead, and put on her beautiful garments." In this hope, we can accept with thankfulness what many are apt to regard with fear, and rejoice that if our lot has not been cast in an age of faith, it has been cast in that which next precedes it—an age of scepticism, or, more properly, a critical age.

THE CHOLERA.—The Registrar's return for London shows that in the week ending Saturday last the number of deaths from cholera was 144, from diarrhoea, 55, making 199 in the aggregate. The deaths from cholera and diarrhoea in the last six weeks were 292, 248, 244, 251, 254, 199. The total deaths were 237 above the average, and the increase was largely due to bronchitis. The Registrar's returns show that the deaths from cholera rose from 9 on Friday to 23 on Saturday, and there were 12 diarrhoea. The deaths registered on Sunday and Monday last were—from cholera, 20; diarrhoea, 4.

Correspondence,

OUR CHURCH ORGANISATIONS—CAN THEY BE AMENDED?

To the Editor of the *Nonconformist*.

Are not private Christians in danger of merging their individual responsibility in ministers and missionaries as their representatives?—Rev. Newman Hall at Sheffield.

But not much could be done in this way till the laity, as a body, recognised their place as members of the Church of Christ, and gave their personal services to her cause, instead of—as was now too generally the case—commuting it, as they did in medieval times, though after a different fashion, for a money payment.—Rev. R. Gregory at the Church Congress.

DEAR SIR,—Everyone who has read the reports of the late ecclesiastical conferences must feel that much in connection with each of them affords ground for hope in relation to the vast populations that are outside our Christian institutions. At the Congregational and Baptist Union meetings, and even in the Church Congress, questions bearing upon the religious state of the country were discussed with unusual candour and breadth of view. The Episcopal clergy at York seemed to have no such confidence in the perfection or success of their organisations as to ignore subordinate or even irregular agencies for laying hold of the masses. In the papers and speeches on these subjects, nearly every kind of social reform was adverted to, and various sorts of lay agency—and even Church tea-parties—recommended. At Sheffield and Liverpool also there was a remarkable frankness and freedom from what may be called professional prejudice in discussing these topics. When all our religious bodies are, more or less, alive to their own shortcomings and defects, and are ready to admit that new appliances are needed for the evangelisation of the people, there is good reason for believing that action will follow inquiry. "The knowledge of a disease," says the old proverb, "is half its remedy," and such information these ecclesiastical assemblies seem now well adapted to supply.

Probably the elaborate address of the Rev. Newman Hall at Sheffield, though couched in undecided phraseology, was the boldest—as regards some of the subjects touched upon—that has ever been delivered by an actual chairman of the Congregational Union. If it was not, as has been said, an indictment against the Independent ministry, it laid bare, in a variety of particulars, in the form of suggestive queries, the faults and inadequacy of our religious machinery. Mr. Hall's speech, rightly viewed, seems to me to afford material enough for a Nonconformist Reformation, at least in modes of worship and organisation, in the relations of pastor and people, and in the means of enabling our churches largely to extend their external influence and machinery.

It is not my purpose to remark upon these several topics in detail. But there is one important conclusion which these discussions inevitably suggest, and that is—the undue pressure put upon our ministers in populous towns; in all places, indeed, except the rural districts. Both at Sheffield and Birmingham, testimony was given—and the speakers, be it observed, were mostly clerical—as to the onerous labour of the pastoral office, and the sheer impossibility of ministers discharging with efficiency the whole of the duties imposed on them. Mr. Hall has furnished us with a brief but true sketch of what is required of a Nonconformist minister in these modern times. Here it is:—

He is expected not only to call on all his congregation, to pay frequent visits to the sick, to hold Bible-classes, to preside at all meetings of the congregation for devotion or for business; but to attend committees, to get up subscriptions, to superintend, in some instances, the building and repairing of churches and schoolrooms, to deliver lectures, to make speeches at anniversaries, to preach on public occasions in different parts of the country, to give considerable attention to the Sunday-school, to perform marriages, and officiate at funerals which often occupy half a day, and, moreover, to write numberless letters to unknown correspondents, few of whom ever think of lessening the labour, to say nothing of the expense, by enclosing a prepared envelope, yet all of whom expect a speedy answer. At the same time he is required to be conversant with the important controversies and literature of the day, to be ready to take his stand as representing his congregation on occasions of public interest, and, moreover, to prepare three new discourses every week, which are to be fresh, and thoughtful, and vigorous, and instructive, and beautiful! "Is not this asking too much?" says the Chairman of the Congregational Union. The answer has year by year been growing more and more distinct. For some time tacitly, and now publicly, it is admitted that if our churches are to flourish, and increasingly become missionary agencies, some change of organisation is required. The "one man system" seems to be absolutely breaking down, and it is well to look the matter in the face and deal with it accordingly.

The subject received other notice at the Congregational Union meeting, though not so much as it deserved, in the excellent discussion on "Pastoral Visitation." One speaker (Mr. Jupe) suggested the occasional omission of the sermon when the pastor is hard pressed with other duties, or that intelligent and competent laymen should supply his place. This hint was received with incredulous laughter. Another proposed plurality of pastors; a third the economy of preaching power by more frequent interchange of pulpits; a fourth an extension of the duties of deacons; and the chairman revived the idea of assistant ministers who obtain their living by secular occupation. The advantages of greater ministerial combination within given districts

have been admirably pointed out by the Rev. Edward White, in the papers republished from the *Christian Spectator*; and the possibility of utilising the living power of Christian Churches was set forth years ago in "The British Churches in relation to the British People"—some portions of which book might advantageously be republished as germane to these discussions.

At Liverpool this question of ministerial relief was more frankly, and, as it appears to me, more closely dealt with; and I should like to call the attention of your readers to some remarks of the Rev. S. G. Green, in his thoughtful paper on "Public Worship." The writer discards—as we all do in theory—"the priestly, or vicarious idea," and urges the need of upholding "the true and equal brotherhood of the whole company of worshippers before God, to abandon the clerical distinction, and to remember that whatever of truth there is in the priestly designation belongs to all Christians." If, in truth, this theory were carried out in practice, how easy it would be to find some sensible mitigation of the difficulties that beset "the one man system," both in the conduct of public worship, and in other spheres of Christian responsibility! But is it not the rule rather than the exception, that the pastor should do *everything* in the house of God except the psalmody? Mr. Green has some timely remarks on this subject in his paper, which are well worthy of being pondered by all our Free Churches. He says:—"Is it well that the minister should himself conduct the entire service? It is often the case that from the beginning to the end of worship only one voice is heard. The office of the clerk is practically abolished. The pastor gives out the hymns, reads the Scripture, offers all the prayers. We confess sometimes to a regret for the old times when some honoured and excellent deacon was wont to occupy the reading desk. Nay, we wou'd go further. Are there none in our churches who might with propriety and edification read the Scripture, or lead, upon occasion, the prayers of the assembly? Why should they be always silent? Wherefore should not undoubted gifts be exercised, and the union of voices as well as the union of hearts present acceptable worship to God?"

The answer to these questions is, plainly, that our churches do cherish "the priestly or vicarious idea," and that the minister is regarded as much more than "one in a band of brethren." The fault, I think, lies much more with the lay members of our churches than their heads, and in the interest of the ministerial body ought to be remedied. Certainly, if the giving out of hymns, the reading of notices, and the occasional reading and praying by suitable laymen in our Sunday services were adopted instead of the present system, which has nothing but prescription to recommend it, ministerial duties would be sensibly lightened. And this change might, it appears to me, be advantageously extended by curtailing or omitting the customary address at the Communion—a service which for the most part follows immediately the morning worship—and carrying out the idea of true fellowship on that solemn occasion by utilising the praying gifts of pious and experienced members. But to a great extent not only is it regarded as irregular for other than an ordained minister to preside at the Lord's Supper, but as something like a desecration of the festival for a layman to open his lips. Is not this the essence of that sacerdotal spirit the development of which into full-blown ritualism is such a grievous scandal in these times?

But such modifications of our traditional habits and customs as have been indicated would subserve other, and even more important objects than lightening ministerial labour and checking sacerdotal yearnings. They would help to bring into training the *élite* of our church-members for public usefulness. Beyond an occasional prayer at thinly-attended prayer-meetings, such gifts, spirituality, or experience as pious laymen may possess are lost to the church; and while their Christian qualifications are almost wasted, their minister is nearly worn out by his "much speaking." The Nonconformist churches as at present organised, though called Congregational, do not as a rule at all realise the idea of a "brotherhood," nor train up their competent members for service among themselves beyond the deacon's duties. And when the minister is thus, and on all occasions, the one voice of the Church, is it surprising that worship becomes quite subordinate to preaching, and church-members almost paralysed, because tradition does not warrant them in taking the initiative in anything? While responsibilities are thus heaped upon the pastor, can we be surprised at inactive churches and dwindling members? When one thinks of the moral power that is to be found concentrated in most of our congregations—a power which if thoroughly *trained*, developed, and utilised would be able, under the Divine blessing, to act with mighty force upon the world without—and the small account made of it, it seems to me evident that, unless a great change takes place in our habits and church organisations, the hope of evangelising England is absolutely chimerical, and Congregational Christians are not at all in the Apostolic sense, "a royal priesthood."

The discussions at the meetings of the Congregational and Baptist Unions do, however, hold out a reasonable hope that these defects are being widely felt. The subject is now fairly open for calm discussion. There is the instinctive need of a revolution in the customs and modes of worship amongst Nonconformist churches, not in the direction of priesthood, but of the democratic theory. What has been begun in the ministerial conference

may appropriately be followed up in the press; and I think much good would result from the handling, by experienced men in your columns, of some of the questions to which Mr. Hall directed casual attention in his suggestive address. Nobody wants a precipitate revolution. The necessary changes can only be gradual, and will depend on time and opportunities. But if our churches are to become as sensible of their responsibilities as are our pastors of theirs, mischievous and enervating traditions and superstitions would soon lose their hold, and church worship and organisation would be discussed not only with a view to internal spirituality and efficiency, but to external and individual activity in all kinds of missionary work.

I am, yours, &c.,
REFORMER.

London, October 20, 1866.

THE CONGREGATIONAL UNION.

To the Editor of the *Nonconformist*.

SIR,—As a matter of justice, allow me to make an observation in relation to the Congregational Union meetings at Sheffield. You say—"Ten years ago Mr. Baldwin Brown would not have been asked to preach before the Union." Now at the autumnal meeting of the Union, held at Northampton in 1851, Mr. Brown was asked to take the part in the meeting which he took this year, and many will remember the weighty words which he then uttered.

Moreover, Mr. Brown gave one of the chief addresses in 1863 at a large meeting of the Union held in Liverpool.

With these facts in our memory, it seems hardly fair to the committee of the Union to insinuate that their liberal feelings have so rapidly advanced.

No doubt there have been things done and said in the Congregational Union meetings, which ought to make us blush in the memory of them; but with regard to the charge tacitly implied in your remark quoted above, I do not think it can be substantiated.

You will pardon me in these strictures, but I think we can afford, as a body, to be just and generous to all parties.

I am, Sir, yours very truly,
A. E. LORD.

Hersham, Oct. 19, 1866.

"CONGREGATIONALISTS."

To the Editor of the *Nonconformist*.

SIR,—Dr. Vaughan's remark, made at the laying of the memorial stone of the new chapel in the Junction-road, that the word "Congregational" has not a direct meaning, leads me to call the attention of your readers to that ambiguous word.

By "congregation," whatever may have been its original meaning, we understand, and all Englishmen understand, a company of people gathered together in one place where some religious proceedings are carried on. Whether the people are religious or irreligious, participants or spectators, holding any permanent mutual relation or otherwise, or howsoever they may have been gathered, matters nothing. Explain it how we may, the word will still be popularly understood in this its common English meaning. As it has only recently been applied to our churches it ought to be understood in its present acceptance.

The name is, then, not explanatory or indicatory of our principles, but rather indicates our holding principles which we protest against. It seems to say that we ignore the church and recognise the congregation as the corporate ecclesiastical body.

I am afraid that the use of the word has already wrought evil. There is a growing disposition in many places to treat the congregation as entitled to share with the church the conduct and direction of religious affairs, and the Gibeonites have, in not a few instances, done grievous work with their clouted shoes.

What excellency can be supposed to lie in the name I cannot understand. Taking it in its legitimate, that is, the popular meaning, I utterly repudiate it, and hold it one of my duties toward God to contend for the independence of the church, not only of the State, and of other churches, but also of the congregation, and am therefore,

AN ANTI-CONGREGATIONALIST.

Birmingham, Oct. 11, 1866.

NONCONFORMISTS AND THE RITUALIST MANIA.

To the Editor of the *Nonconformist*.

SIR,—The progress of "Ritualism," alias Popery, in the National Church, is a matter of national importance; and, as the authorities of that Church are either unable or unwilling to suppress it, the duty devolves on Nonconformists, who have the right as Englishmen and the obligation as patriots and Christians, to stand in the gap against this pestilential influx.

I therefore suggest, Sir, that Nonconformists of all Protestant denominations throughout the length and breadth of the land, convene public meetings to expose and protest against this deadly abuse of a great national institution. If the movement to which I refer were confined to any voluntary, unestablished church, reason would suggest that we should let it alone, and combat it by mere argument; but as it is advancing in a corporation that assumes the title of "National," and is distinctively called "The Church of England," we have the right, and should assert it, to cry down, and put down this pernicious, anti-Protestant, and *illegal* procedure.

I am, Sir, your obedient servant,

AN EX-CLERGYMAN.

ORNAMENTS IN NONCONFORMIST PLACES OF WORSHIP.

To the Editor of the *Nonconformist*.

SIR,—I observe in the notice contained in the *Nonconformist* of the 3rd inst., of the opening of the new Congregational church at Knutsford, Cheshire, at which Mr. Binney officiated, mention is made of a handsome oriel window, presented by Lady Watts, the centre of which is occupied by "a representation of Christ blessing little children," and at the bottom the following inscription:—"Erected to the glory of God, in memory of," &c. Mention is also made of a presentation of a "costly

altar-cloth of blue gold with fringe, and bearing the usual monogram."

Now, Sir, I respectfully submit that these things are sad indications of a departure from Nonconformist consistency, and to be deprecated as tending to efface the line of distinction that should separate us from the great worldly Establishment, and from those ritualistic absurdities which are leading so many of the Anglican Church into the very precincts of Rome.

If we may introduce pictures into our chapel windows "to the glory of God," what should hinder their being placed elsewhere, as was some time ago suggested in an after-dinner speech on a similar occasion at Plymouth.

What, permit me to ask, have Dissenters to do with pictures and altar-cloths in their chapels? The admission of such things, if allowed, will not fail to have patrons enough amongst the class of persons who are unable to understand the nature of Christian worship, which on the highest authority is required to be "in spirit and in truth," and therefore needing no mere trifling external aids.

Earnestly deprecating whatever may, in any degree, tend to deteriorate our Protestant Nonconformity and true spiritual worship,

I remain, Sir, yours, very respectfully,
AN OLD SUBSCRIBER AND
CONSTANT READER.

Moseley, Oct. 22, 1866.

THE KEBLE MEMORIAL.

To the Editor of the *Nonconformist*.

SIR,—I observe in your advertising columns an appeal for subscriptions from the committee appointed for the establishment of a college or hall at Oxford, intended as "a permanent expression to the love and reverence entertained for the author of the 'Christian Year,'" and the fact of its appearance there may be assumed to indicate that some Nonconformists are reckoned among the admirers of the deceased poet.

And there are, no doubt, not a few members of other churches than that of which Mr. Keble was an ornament who "have been taught, comforted, and strengthened by this sweet singer of the Church," and who, if they could with any self-respect do so, would gladly "join in this tribute to his memory." But I suppose it must be taken for granted that the proposed college or hall will be of the old type, and will by its statutes recognise no other form of religion than that of the Church of England, and give to the members of that Church a monopoly of power and influence. Yet why should it be so when it is the poet, rather than the Churchman, who is to be honoured, and when the tendencies of modern opinion and feeling are in the direction of equality in matters relating to university training?

I raise the question without the slightest hope of receiving a satisfactory answer; but that very fact is of itself suggestive. The spirit of exclusiveness and of monopoly is so ingrained in the great body of Episcopalians that its absence would surprise, as well as delight us. Happily a better spirit is slowly permeating English society, and the time will come when other colleges, in honour of other men, will be distinguished by their freedom from sectarianism and by the intellectual catholicity of their statutes.

A UNIVERSITY REFORMER.

October 22.

ABNEY PARK CEMETERY.

To the Editor of the *Nonconformist*.

SIR,—It is with much satisfaction that I have seen in the public papers the notice of the appointment of the Rev. T. B. Barker to the chaplaincy of the Abney Park Cemetery. In this beautiful resting-place of the departed lie the ashes of a mighty host who have been a blessing to mankind, and whose spirits now shine forth as stars in the kingdom of their Father. Having ventured to join with far more influential persons in recommending Mr. Barker for the appointment, I now beg space in your journal to suggest that friends of the departed may communicate with the chaplain previous to interment, expressing their wishes to him, so that there may not be an indiscriminate burial of the dead. I have spoken with Mr. Barker, and he feels that he might often be able to speak appropriate words which might tend to the consolation and lasting benefit to the survivors, if the friends of the deceased would kindly communicate their wishes to him.

As many hundreds of persons are buried in this cemetery in the course of a year, perhaps you will oblige me by the insertion of this note. Mr. Barker may be addressed either at the cemetery or at his private residence, Abney House, 36, Church-street, Stoke Newington, N.

I remain, your obedient servant,

FRED. TOMKINS.

Shanklin, Isle of Wight, Oct. 19, 1866.

PUBLIC VERSUS PRIVATE SCHOOLS.

To the Editor of the *Nonconformist*.

DEAR SIR,—In your report of the proceedings at the public breakfast in the Wicker Congregational School, Sheffield, it is stated that Mr. Leader, in reference to the new movement for middle class-education, asked Mr. Morley "kindly to explain on what ground it was believed it would not in the long run injure education by weakening and preventing private enterprise, &c." To this Mr. Morley is reported to reply "that it was intended that the middle-class schools should be self-supporting, and that at present he was not convinced that the low charge of a guinea per quarter would be sufficient to pay all expenses"; and upon the question whether such schools would prevent private enterprise, Mr. Morley "considered it was quite legitimate for men of capital to supply food or other commodities at a lower price than was being charged, when they considered that more than a fair profit was being obtained."

Now, Sir, there are scores of private schools whose charges are from a guinea to a guinea and a half per quarter; these, according to Mr. Morley, cannot be making a very alarming rate of profit, as, in the case of middle-class schools, "he was not convinced that the charge of a guinea per quarter would be sufficient to pay all expenses," and this, when vast sums of money have been expended in the erection, fittings, &c. It is, therefore, not very likely that the proprietors of these private schools, who have nothing of this kind found for them, can be obtaining "more than a fair profit." And yet these will be, when "we have a belt of such schools

round London," most unjustly brought into competition with large and powerful interests; resulting without doubt in their being sooner or later ruthlessly extinguished. There are many schools charging a somewhat higher rate than this, and yet affording but a very moderate income, in many cases only just paying their way, that will be greatly injured, if they do not meet with a worse fate; while those charging exorbitant fees will hardly be affected by these middle-class schools. If they are, then those parents who withdraw their children, or those who would otherwise have sent them, are not quite the class usually considered fit objects for charity.

The character of middle-class education has greatly improved of late, as the existence and operations of the College of Preceptors abundantly prove; and to the schoolmaster must be awarded the praise of initiating and carrying out this work—the reward for which seems to be the adoption of the most efficient means to abolish him. I think there are very few "men of capital" who would like to experience similar treatment by having a belt of gigantic business concerns all round London, raised by public subscription.

I am, dear Sir, yours truly,
FAIR PLAY.

CONGREGATIONALISM IN IRELAND.

To the Editor of the *Nonconformist*.

SIR.—At the Congregational Union the Rev. John White, delegate of the Irish Congregational Union, made some observations which I beg leave to refer to.

A recent convert of Congregationalism himself, he would seem to be so enamored and enraptured with his new spouse that he appears astonished that any one could see aught in other systems claiming a moment's adherence. The rev. gentleman is of a lymphatic temperament in everything he does. When, therefore, in the strong heat and glow of his "first love," it cannot be expected that he will deliver himself without extravagance. Then he is unique as a logician and summary as a spiritual philosopher.

Congregationalism (he says) would suit any place. Once he thought differently, but he has been greatly enlightened. The adaptability of the system to all classes of society is not unquestionable, for experience has proved it to be more suited to persons of a certain degree of enlightenment than to others. There are also more formidable existing prejudices against the application of its principles in some countries than in others. The way to remove these prejudices is to educate the people; how? In the principles of the system, of course.

Mr. White's logic is this—Convert a man, and he will become a Congregationalist as a necessary consequence. The inference is disproved by facts. Are there no converted Wesleyans, no converted Presbyterians, no converted Episcopalians? I know there are many. Was Mr. White a minister twenty or thirty years before his conversion? He has been preaching for that length of time, but it is not more than two years since he became an Independent. Will he accept the application of his own inference to himself? Covert Ireland, and Ireland will become Congregational. So says the Rev. John White. Never was assertion more preposterous, never was statement more absurd.

According to the same reverend oracle, when Ireland becomes Congregational it will cease to be a puzzle to British statesmen. What! and does religion overthrow political prejudices and change the political creed and views of all whom it renovates and renews? If they are palpably and perceptibly wrong, it will, gradually and effectually, do so; but if right and sound, it will strengthen the grasp with which they are held, instead of leading to their modification or relinquishment. Mr. White's speech was a lame apology for the unfitness of Irish Congregational ministers for the position they occupy; and a feeble excuse for their inability to meet the demands which the circumstances and exigencies of the system have upon them.

If Congregational principles are to be extended in Ireland, it must be by men who not only preach the Gospel fully and with power, but who in addition thereto are fully competent to expound, nay defend, if need be, their Church's polity and order. Mr. White's brief exposition of Congregationalism shows how imperfectly he is acquainted with it, and how closely he requires to study it before attempting to explain it to others. I would not go so far as a correspondent in a contemporary did a few weeks ago, and say to the Irish Evangelical Society, "Stop the supplies"; but I would say, Exercise discrimination in distributing the supplies. What Irish Congregationalism needs is educated men—thoroughly educated men—men who are perfectly and from long study acquainted with the history, the polity, the creed, and the integral principles of Congregationalism.

When a man becomes disaffected with Methodism in Ireland, all he has to do is to join Independency, and he is received at once to all the privileges and status of a Congregational pastor. When another renders himself disagreeable to the "High Court" of Presbyterianism, he seeks a field of labour in Congregationalism, and becomes quite suddenly a rabid and obtrusive Voluntary. Thus it becomes a means of subsistence for every ecclesiastical and clerical malcontent who may avail himself of it. No wonder it has not succeeded, and so long as such a state of things continues it will never prosper, but will remain a butt for the satire and wagery of other denominations.

Mr. Tarbotton, in his reply to the correspondent of the contemporary alluded to, pointed with triumph to the prosperous state of a church in Belfast. Is Mr. Tarbotton aware of the history of that church? Does he know that with every change of pastor (and such changes are not unfrequent) there is a season of spasmodic success and prosperity? Might not the basis of its present prosperity be equally fickle? I am no alarmist, I am no prophet of evil, no bird of ill omen. I have no wish to see Independency in Ireland weak and unimportant; I am no minister myself, nor am I an Independent; and it is not at all likely that I shall ever be one or other: but I am a Voluntary and an Irishman and am grieved to see the Independent communion of my fatherland so far degraded as to become merely a stepping-stone to subserve the interests of the discontented, the ambitious, or the incompetent ministers of other persuasions. More than a year ago two preachers seceded from one sect and identified themselves with another. One of these gentlemen wished to marry instantaneously, but the laws of the connexion he had seceded

to forbade it, before the expiration of a stated period of probation: hence he left and went over to Independency. Has that man any principle? Independency was a convenience, and he embraced it. The other followed in his wake, but not for the same reason.

Words are cheap, and Englishmen are frequently taken with fluent force and vocable power, but they have to pay for both without the remuneration which their liberality deserves. Taking into consideration the money and means expended upon it, Irish Independency has hitherto been a failure, and as long as it is made a convenience by men who seem to have neither fixed principles nor a creed, it will continue a failure. In such matters *heathen honesty* at least ought to be expected.

I have written strongly, Sir, because I feel strongly. I am not personally acquainted with any Independent minister in Ireland, but for years I have been observant of the operations of the system, and therefore speak as I have done for the sake of truth and not from any personal or private feeling whatever.

Yours truly,

Glasgow, October 17, 1866.

VOLUNTARY.

Foreign and Colonial.

ITALY.

Verona was handed over to the Italians on the 16th. The troops, who were commanded by General Medici, met with an enthusiastic reception from the inhabitants, who raised cheers for the King, Italy, and the army. On the 19th the city of Venice was surrendered by the Austrians to the municipal authorities. At the same moment General Alemann, the Austrian Governor, left for Trieste. On his departure he received numerous marks of respect from the crowd, which he and his staff courteously returned. The Italian flag was hoisted on the tower of St. Mark, and was saluted with a salvo of 101 guns. Immense enthusiasm prevailed. General di Revel, the municipal authorities, and the National Guard, then proceeded to the railway-station to meet the Italian troops, who were received with prolonged cheering. The city was richly decorated with flags, and a grand illumination took place in the evening.

The *plebiscitum* in Venetia took place on Sunday amid the greatest possible enthusiasm. The concourse of the inhabitants was very large. At Venice out of 30,000 electors 26,180 took part in the suffrage, almost all of whom voted affirmatively. In the city of Padua 8,000 votes were recorded. In the country districts the peasants proceeded to the ballot boxes with the curés at their head. In the district of Dolo, 7,170 persons voted out of a total of 7,700 electors. At Udine the Workmen's Society opened the proceedings by the ceremony of the benediction of the national flag. All the inhabitants of the city and many priests flocked to the balloting urns, which were placed in the public squares. At Rovigo the *plebiscitum* was inaugurated by the bishops. In all the rural districts there was a very large concourse of the population at the voting places.

The result of the *plebiscite* in Venetia will be proclaimed on the 27th inst., and a deputation of the mayors of the chief towns will at once proceed to Turin to present the vote to the King, who will, it is stated, make his entry into Venice on the 4th of November. Royal decrees have been issued appointing Senator Pasolini Italian Commissioner at Venice, the Duke di Verdura at Verona, and Deputy Guicciardi at Mantua.

The Italian Parliament is likely to meet early in December, after the Venetians have elected deputies.

AUSTRIA.

An Imperial rescript, dated the 14th inst., has been published, convoking for the 19th of November all the Diets of the Empire, with the exception of that of Hungary.

The Emperor has also addressed an autograph letter to Count Majilath, the Aulic Chancellor of Hungary, announcing that the convocation of the Hungarian Diet has been deferred for the present on account of the prevalence of cholera. The letter further requests Count Majilath to return to his post without delay, in order that, should a favourable change take place in the sanitary condition of the country, the Diet may be opened immediately. The Emperor also requests Count Majilath to communicate his sincere thanks to the Hungarian volunteers for their services to the country, and to express to the inhabitants generally his Imperial recognition of the numerous proofs which they have afforded of sympathy for the wounded, whether belonging to the Austrian or Federal army.

GERMANY.

The treaty of peace between Prussia and Saxony was signed on Sunday at Berlin.

If the proposals of the War-office are approved by the King of Prussia, the troops to be levied in the new provinces will be formed into three *corps d'armée* of 40,000 men each. In addition to this the minor States of the North German Confederacy are to supply eleven regiments of infantry of 3,000 men each, while Saxony, whose position remains undecided for the present, in accordance with the ordinary ratio of a conscription adopted, will eventually have to furnish a *corps d'armée*, or thereabouts. The total increase, then, resulting to the Prussian field army from recent innovations will amount to between 175,000 and 190,000 men.

A resolution of a committee of the Baden Chamber of Deputies is suggestive of the tendency of public opinion in Southern Germany. The committee propose

that the Chamber, in adopting the bill for the conclusion of peace with Prussia, should call upon the Government to make a "resolute endeavour" to bring about the entry of South Germany into the North German Confederation, under a guarantee from Prussia for the maintenance of the internal independence of the several States. In the meantime the Government ought to assimilate the commercial and military institutions of Baden as much as possible with those of the German Confederation, and in the event of war to form an alliance with North Germany.

A Royal decree has been issued ordering the conscription in the Duchies of Schleswig and Holstein from the 1st of January, 1867, in conformity with the regulations of the Prussian military system.

The King of Hanover has refused the offer of a magnificent income made him by the Prussian Government in case he formally resigned his claims.

BELGIUM.

On Saturday, the King gave a banquet to the competitors at the Belgian Tir. His Majesty made a speech on the occasion, in which he said:—"Belgium, which in past times was a cause of disunion among the European Powers, has now become the tie which unites them. I drink to the Queen of England, the Emperor of the French, and the King of Holland, whose names we associate in the same terms of affection." The successful competitor at the long-range shooting is Mr. A. Curtis, of the 11th Sussex Volunteers.

TURKEY.

The Greek Consul in London has received an official despatch from his Government in reference to the Cretan insurrection. It is in effect a statement that the main body of the Turks had, after long and arduous fighting, been driven back by the insurgents.

AMERICA.

The Republicans carried the Pennsylvania elections by a reduced majority. Iowa, Ohio, and Indiana have also voted the Republican ticket. Several riots occurred at Philadelphia between the Radicals and Democrats during the late election canvass, and several persons were wounded. There were also serious outbreaks in Chicago, Baltimore, and Cairo. General Butler has made another speech urging the impeachment of President Johnson, and stating that if the latter called upon the army and navy to assist him against Congress he would be disobeyed.

The Oregon Legislature have annulled their former ratification of the Constitutional amendment.

It is reported that the Governor of South Carolina will recommend the adoption of the Constitutional amendment and the election of representatives who can take the oath.

A Fenian delegation has visited President Johnson, and again urged the withdrawal of Mr. Adams and the American Consuls in Ireland. The delegation retired dissatisfied with the results of the interview.

Assistant-Secretary Seward has been appointed Secretary of State *ad interim*, owing to his father's illness.

Santa Anna has accepted an invitation from Roberts to be presented to the Fenians at a Fenian picnic. The supporters of Ortega denounce Santa Anna as a French Government spy.

Secretary McCulloch has just published a quarterly statement showing the actual condition of the finances, from which it appears that the national debt has been reduced over 183,000,000 dols. within the last fourteen months, and is being reduced at present at the rate of 24,000,000 dols. a month, while the average rate of reduction during the spring and winter was only 13,000,000.

Canadian despatchers say it is reported that the United States Government has demanded an apology for the search of the Federal steamer Congress by the British gunboat Rescue. The British Consul at Buffalo had informed the Canadian authorities that the Congress was a Fenian vessel.

MEXICO.

The anniversary of Mexican independence has been celebrated with great magnificence. The Emperor Maximilian made a speech in which he declared that he was still firm in the position he occupied by the people's votes, and that it was not in adverse moments that a true Hapsburg abandoned his post. It is reported that Maximilian will place himself at the head of the army. Active measures will be taken against Tampico.

The following ominous paragraph of news is reported from Trieste:—"The war steamer Elisabeth has received orders from the Ministry of War to sail immediately for Mexico."

The *Memorial Diplomatique*, the Austrian organ in Paris, says:—"Truth obliges us to say that the mission of General Castelnau to the Emperor of Mexico is very comprehensive, and that its object is to liberate France as speedily as possible from her responsibility in the affairs of Mexico. We must therefore expect, if the position of the new empire becomes more critical, to see our army of occupation return to Europe even before the latest date fixed by the official note in the *Moniteur*, of April, 1866."

FOREIGN MISCELLANY.

It is stated that the Russian Government has addressed a note in reference to the Eastern question to the Great Powers.

It is reported that the Queen of Spain has offered the Pope the Alhambra at Granada for a residence,

and is ready to place at his disposal other Royal palaces.

The municipality of Vienna have refused to permit the Jesuit Fathers who are leaving Venice to take up their residence in their city.

News from Chicago announces the death, in that city, of Augustus Dickens, brother of Charles Dickens, the novelist.

It is estimated that the population of the United States is at present 35,500,000, and that in 1870 it will reach 40,000,000. In 1860 it was 31,443,320.

The bevy of young ladies who received the King of Prussia on his triumphal entry into Berlin have been presented with gold brooches, ornamented with the head of the King and the Prussian eagle.

Madame Menotti Garibaldi, the daughter-in-law of the General, has arrived in Paris, the object of her visit being to consult Dr. Nélaton as to an affection of the chest from which she is suffering.

COUNT BISMARCK.—The newspapers speak of the continued illness of Count Bismarck, which they describe as a prostration, accompanied by loss of appetite. Private letters so far confirm this, that they talk of an attack of paralysis.

THE FAMINE IN INDIA.—The latest reports from India describe a deplorable state of affairs. One half the population of Orissa is said to have perished from hunger, and cholera has appeared in the famine districts of Bengal. A plentiful harvest is, however, expected.

THE EMPRESS CHARLOTTE.—The special monomania from which the unfortunate Empress Charlotte is at present suffering at Miramar is an incessant apprehension that those around her are seeking to make away with her. She refuses to eat any food prepared for her, and nourishes herself, so it is said, upon raw chestnuts and cold water, nor will she even take this poor sustenance in the presence of any of her attendants.

NEW PUNISHMENT FOR DRUNKARDS.—A bill has passed the Legislative Assembly of New South Wales, and was under discussion in the Legislative Council when the last mail left, providing that any habitual drunkard who has been thrice within the preceding twelve months convicted of being found drunk in the highway, may, if found drunk and disorderly in public, be committed by the magistrate to the workhouse, and there kept until the Governor, with the advice of the Executive Council, shall order his discharge.

THE LATE INSURRECTION IN SIBERIA.—The *Sibirski Vestnik*, an Irkutsk paper, contains an explicit report upon the late rebellion of the Polish political prisoners and its tragical issue. If this paper can be trusted (which we shall soon learn from Polish sources), 717 out of the 721 who were captives in the neighbourhood of Lake Baikal, and joined in the insurrection, have been either killed or fallen again into the hands of the authorities. The slain amount to 34. In another official report it is stated that 38 exiles have succeeded in making their escape from Nertchinsk, from whence their only road to freedom lies through Japan or Tartary.

THE EMPEROR AND THE POPE.—It is currently reported in official circles that—so far from encouraging in any way the ideas of further intervention, either by Spain or any other Power—the French Government has made proposals to the Pope on the acceptance of which it undertakes to guarantee his temporal power. These proposals refer to some internal reforms, which it regards as absolutely necessary, and the establishment of diplomatic relations with the kingdom of Italy. The integrity of the present territory will be guaranteed on these conditions. The source from which this information reaches me leads me to believe that it is so far true that such propositions have really been made. It remains to be seen whether Pius IX. will accede to them.—*Paris Correspondent of the Daily News*.

ANOTHER FATAL ACCIDENT ON MONT BLANC is reported. Captain Arkwright, a guide, and two porters, were struck by an avalanche as they were crossing what is called the "Ancien Passage," and carried into the ravines below. Two other men narrowly escaped the same fate. Miss Arkwright had ascended with the party, but stopped short at the Grands Mulets. This accident happened in precisely the same spot where three guides lost their lives in descending with Dr. Hamel (or Humboldt), in 1820. Twenty-six guides were sent from Chamounix in search of the bodies. They found those of the two porters, but discovered no trace of Captain Arkwright and his guide, Simond Michel. Three widows and nine orphans are grieving over this catastrophe. Captain Arkwright was in the suite of the Lord Lieutenant of Ireland.

SERF EMANCIPATION IN RUSSIA.—It is a melancholy fact that the greatest measure of the reign, the emancipation of the serfs, however magnanimously devised, has failed. The class to be immediately benefited by it was unprepared to assume the responsibilities of freemen. Instead of cultivating the small farms allotted them, they spend the greater part of their time—their own time now—in idleness and drunkenness. The consequence is, that in many cases they cannot acquit themselves of their pecuniary obligations to the former proprietors of the soil, and that neither themselves nor the proprietors find it an easy thing to pay their taxes to the Government. The total of the arrears can be conjectured only, but not known. Next to the Government, the chief sufferers under this general insolvency are the proprietors, or, to give them their Russian name, the nobility, who have neither a sufficiency of men to till their remaining estates nor are reimbursed for the manumission of their former slave hands. Many of them are impoverished; not a few ruined. Is it to be wondered at, then, that the demon of conspiracy should be abroad among the younger, the more desperate, and the more ambitious men of their

class? There has been ever a tendency to hatch rebellion among the cadets, students, and other aspirants to civil and military honours in this extraordinary realm.—*Times Correspondent*.

THE EMPEROR NAPOLEON'S HEALTH.—Private letters from Biarritz state that the Emperor's health has profited by his stay at the seaside, but that his spirits, far from improving, continue very depressed. He is represented as being in one of those fits of indecision which are commoner than his very warm admirers allow. No one calls in question the persevering courage with which he carries out a resolution which he has once arrived at, but many of those who have studied him most closely assert that his decisions are much oftener the result of events than their cause. His *entourage* certainly regard with alarm the growing feeling of discontent which exists in the nation, to which they can neither shut their own eyes nor blind him. The most opposite plans are proposed to restore the *prestige* of the Government, but nothing indicates that the Emperor is inclined to listen to any of them. On all hands it is allowed that for the present, and for a considerable time to come, the peace of Europe will not be menaced by France.—*Daily News Correspondent*. The Emperor and Empress have returned to Paris.

M. THOUVENEL, the French statesman, died last week, in his forty-eighth year. He was in manners and principles a disciple of M. Guizot, under whom he served for some time in the Foreign Office. When only thirty he was Minister of France at Athens; afterwards at Munich; and in 1855 he was appointed ambassador at Constantinople, one of the greatest places in French diplomacy, and then exceptionally important, for he was, in fact, sent to counterbalance the influence of Lord Redcliffe. In 1860 he was recalled to take the portfolio of Foreign Affairs, which he held for about two years. After he had been replaced by M. Drouyn de Lhuys he was appointed Grand Referendary of the Senate, a post of high honour but small influence. He has long been in declining health. An Imperial decree orders the obsequies of the late M. Thouvenel to be celebrated at the public expense, on account of the eminent services rendered by that statesman to the country.

SHOCKING EXECUTION IN THE UNITED STATES.—We have never read a more revolting account of an execution than that which is reported by the American papers as having just occurred in the State of Kentucky at Newport, a town on the Ohio river opposite the large city of Cincinnati. The criminal, Eggleston, had shot a man in an effort to escape from a house which he had attempted to rob. From long confinement the chains had so wounded his limbs that he was unable to ascend the scaffold without assistance. The death-warrant having been read, Eggleston made his last speech, in which he attributed his downfall to bad company, protested that the homicide was unintentional, declared his willingness to die, and in a calm, impressive manner concluded as follows:—"I feel truly sorry to see so many people here, for I feel that most of them came here through idle curiosity. I feel that they don't realise that they have got to die themselves, and that many may die on the gallows like me, just as I am about to die. I am very, very sorry to see so many here to look at this, and to see so many women and children here to-day." As he said to his executioners, "God bless you," the drop fell, and then occurred the following scene as described by a reporter present:—

The body fell through with great force—the knot slipped, and with a fall of eight feet the wretched man's body struck the ground, his head bumping against the woodwork with a thud that could be heard 100 feet off. The scene of horror electrified the 15,000 spectators. A murmur of horror and disgust went through the length and breadth of the crowd, and they moved forward with a motion like that of an immense wave to see what would follow. It was at five minutes after one o'clock that the horrible event occurred. The officers quietly raised the man, all stunned and bleeding from his terribly lacerated neck as he was, carried him up the steps to the death-hole again, and gave him some water. Without a word of complaint or an expression of pain, with the old look of meekness and resignation lighting up his face, and saying simply, "Gentlemen, don't let that occur again!" he submitted to the preparation for his execution.

This time the man was mercifully strangled.—*Pall Mall Gazette*.

A LADY'S MISSION TO INDIA.—Miss Carpenter, of Bristol, arrived on her promised visit to India on the 29th ult., and his Excellency Sir Bartle Frere has placed at her disposal for a few days the Government bungalow at Malabar Point, thereby signifying not only his esteem for a lady long held in high respect in England, but also his hearty appreciation of the object of her visit to this country. Miss Carpenter is likely to visit Ahmedabad by way of securing rest and change after the sea voyage, and will then probably repair to Poonah, returning to Bombay in November. Her visit to India is not likely to be of more than six months' duration, and as it is possible that she may include Calcutta in her visit, there is little time for her to do more than ascertain the nature of the work to which she is anxious to give a new impulse and a wider scope. Few persons could be better qualified than Miss Carpenter for appreciating the difficulties that impede the work of female education in India; and after opportunity for consultation with some here who have practically struggled with those difficulties, the judgment and experience which she can bring to bear on the subject cannot fail to be of great service. During very many years this lady has laboured most perseveringly for the reformation of the degraded and neglected classes at home, and she is not likely to be daunted by the passive opposition and habitual disinclination by which the

progress of female education is impeded in India. She comes entirely unconnected with any missionary or religious society, though in undertaking this arduous journey, as in all her other self-denying labours, Miss Carpenter's earnest spirit is abundantly manifest. She comes prompted by a true womanly desire to do what she can towards raising her sisters in India to what she considers their proper relative position in society. The fact of this lady having laid aside, though only for a few months, those absorbing philanthropic pursuits with which she has been so long identified at home, should serve to stimulate anew the efforts of those who may have sometimes despaired of female education becoming generally adopted in India.—*Times of India*, Sept. 28.

Court, Official, and Personal News.

Her Majesty, accompanied by the Prince and Princess Christian and the Princess Louise and Beatrice and Prince Arthur, is expected to leave Balmoral on Friday next for Windsor Castle.

The Queen of Denmark, the Prince and Princess of Wales, and the Ladies and Gentlemen in Waiting, attended Divine worship on Sunday morning.

The Prince and Princess of Wales, with the two young Princes, the Queen of Denmark, and a numerous suite, left town on Monday afternoon for Sandringham.

Great preparations are making for the reception of the Prince and Princess of Wales at Norwich at the approaching musical festival.

The Prince of Wales will leave England on the 5th of next month for Russia, to be present at the marriage of the Princess Dagmar with the Czarewitch.

The Duke of Edinburgh was made a citizen of Glasgow on Wednesday. His Royal Highness made a speech on the occasion in the course of which he said:—

As a son I feel proud that this industrial capital of Scotland should have placed on permanent record their sense of the value of the labours of the Prince Consort in promoting those arts and sciences which, in their application to industry, contribute so much to the prosperity of manufactures and commerce. I shall not fail to express to the Queen the sentiments of loyalty to her Majesty's gracious person to which you have alluded in your address, and which are confirmed by the lively interest of the people in the proceedings of this day. The Queen will be deeply touched by your expressions of affection and regard for the memory of her lamented consort. I congratulate this city, in the honour of which as a citizen I have a right to feel an interest, on the fact of having one of its principal squares adorned by the art of such a distinguished sculptor as Marochetti, and I believe it will be agreeable to the feelings of the people, as it certainly is to the Queen and Royal family, that you have brought together in close proximity the statues of her Majesty and of the Prince Consort.

The Royal Duke returned to Edinburgh in the evening, after dining with the Lord Provost.

The Duke of Edinburgh is visiting this week at Floors Castle, the residence of the Duke of Roxburgh.

The meetings of the Cabinet will, it is said, be resumed in the first week in November.

Mr. Disraeli, according to the *Pall Mall Gazette*, is preparing a comprehensive Reform Bill, which will include household suffrage and a 20/- franchise in counties.

Sir Hugh Cairns, the able Attorney-General of the Tories, is to succeed Sir Knight Bruce as Lord Chief Justice; Mr. Holt, Q.C., becoming in his place Attorney-General.

It is stated that the Governorship of Bombay has been offered to Mr. W. R. Seymour V. Fitzgerald, late M.P. for Horsham, and declined by that gentleman.

It is said that Mr. Gladstone will soon visit Paris, and that he will be invited to a banquet presided over by M. Michel Chevalier.

Lord Clarendon, who has spent the autumn abroad, is stated to be in rapidly declining health.

It is rumoured that the Duke of Somerset is preparing a defence of his administration of the navy.

The Marquis of Salisbury, in a letter to the *Times*, has sketched the mode in which he believes a large reserved force might be provided without much, if any, additional charge upon the public treasury, and with a relief to the population from a personal obligation to serve in the militia, at a cost certainly of not half the amount per head paid for the Naval Reserve Force.

The *Times* after its loud alarm gives some slightly reassuring news of the condition of our fleet. Upon the whole, it says the performances of the nine select iron-clads may be considered as very satisfactory. They can keep the sea, it is found, as well as our old line-of-battle ships; and the *Bellerophon* in particular is said to be a match for the smartest frigate afloat. Nor should it be forgotten, in estimating our naval resources, that we could already send to sea two other squadrons nearly as strong as this Channel fleet. The squadron, it is stated, will continue at sea till the end of the present month, in order to fall in with the most severe of the autumn gales.

Mr. Charles Lushington died a few days since. He was the third son of the late Sir Stephen Lushington, Bart., and brother of the Right Hon. Stephen Lushington, Judge of the Admiralty Court and Dean of Arches. He was born in 1785, and was formerly Chief Secretary to the Government of Bengal. He sat in the House of Commons, in the Liberal interest, for Ashburton and Westminster, from 1833

to 1852, when he retired from public life. Mr. Lushington advocated the abolition of religious endowments, the ballot, triennial Parliaments, a very large measure of Reform, and the substitution of a property-tax for the income-tax.

Lord Plunkett, Bishop of Tuam, died on Friday morning at Tounmakeady, county Galway. He had been in delicate health for a short period.

Sir Roderick Murchison states that the Eyre Defence Fund does not amount to 4,000*l.*

Miscellaneous News.

SURREY CHAPEL POPULAR LECTURES.—These now well-known entertainments will recommence early in November, and there is every prospect of their not being behind any of their predecessors in instruction, pleasure, and interest.

LAMBETH BATH MEETINGS.—Through the kindness of Mr. S. Morley, this popular place of resort will shortly be opened for the winter, for the use of the people of Lambeth, under the superintendence of Mr. G. M. Murphy, as heretofore.

THE CATTLE PLAGUE RETURNS show a still further improvement. The total number of cases reported during the week ending Oct. 13, was only eleven, of which five were in the county of Essex. Yorkshire was entirely free.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending Oct. 20th, 1866, 995, of which 345 were new cases.

A THEATRE BURNED DOWN.—The Standard Theatre, in Shoreditch, was destroyed by fire on Sunday morning. At a performance on Saturday night there was a full house, between 3,000 and 4,000 persons. All appeared safe at the close, and the alarm of fire was not given till six a.m. on Sunday, when the watchman was aroused by the knocking of persons outside. For three hours the fire burnt furiously, and at the expiration of that time not a vestige, save the shell and a few iron pillars, of the building remained. Scenery, dresses, and the whole paraphernalia of the theatre were consumed.

MR. SNIDER AND THE GOVERNMENT.—Mr. Snider, the inventor of the plan for converting our Enfield rifles into breech-loaders, is now, we are told, in destitute circumstances, and paralysed. For an invention which has saved the nation several hundred thousands of pounds, and for the labour devoted to the application of it, he has received 1,000*l.*, which sum he has divided amongst his creditors. Mr. Snider had, it appears, claimed 2,700*l.*, but the authorities cut it down to 1,000*l.* which necessity obliged him to accept. It was not thus that Sir William Armstrong was paid, and it will not be thus, the *Times* trusts, that Mr. Snider's remuneration will ultimately stand.

THE HOUSE OF LORDS AND REFORM.—The Christ-church Agricultural Dinner was held on Tuesday. Lord Malmesbury was the chief speaker, and he denied the statement recently made by Mr. Bright to the effect that if a Reform Bill were passed by the Commons it would be sure to be rejected by the Lords. There was nothing, he said, in the past history of the House of Peers to justify such an assumption; and he believed that the members of that assembly would always be ready to accept the clear and deliberate judgment of the country, whenever it should be manifested through the votes of their representatives in the other House of Parliament.

MODEL DWELLINGS FOR THE POOR.—The Dean and Chapter of Christ Church, Oxford, have now in course of erection near the Harmel, in the parish of St. Thomas, in that city, a block of model buildings for the poor. The block consists of twelve residences, in flats, three stories high, there being four separate dwellings on each floor. Each dwelling is complete in itself, is approached from an open staircase, has one sitting-room, scullery, water-closet, ash-pit, sink, separate supply of water from a cistern, which is independent of the water-closet supply, and three bedrooms. The buildings are well designed, being strongly built and fitted with every convenience, and afford a striking contrast to the wretched habitations which previously occupied the site.

RADICAL PREVENTION OF TYPHUS.—Dr. Allbutt, of Leeds, has lately proposed a scheme for the radical prevention of typhus, by establishing wholesome dwellings for the really poor. The houses are not, like those built by Alderman Waterlow, intended for artisans and others who can pay good rents, but for hawkers, costermongers, and unskilled labourers of all kinds. These latter are the persons who breed typhus, and for them the new dwellings are most appropriate, the cost of rental being 1*s.*, 1*s.* 6*d.*, and 2*s.* per week. There is now an "Industrial Dwellings Company" started in Leeds on this plan, with a capital of 50,000*l.*, and a block of fifty tenements is nearly completed in the heart of a labouring district of the town. The design is admirable, and we shall watch its progress with the deepest interest.—*Medical Times.*

SHAMEFUL TRICK.—The "English" society now sojourning at Baden-Baden has just been "frightened from its propriety" by a very untoward incident. Amongst other visitors there arrived a few days ago Mr. Huddleston, the well-known Queen's Counsel and M.P. for Canterbury. He duly inscribed his name and the initials of his legal senatorial standing in the "livre des voyageurs." But to this inscription some persons subsequently added the offensive words, "tufthunter and toady," in handwriting so similar to that comprising the name that the whole looked like one continuous and genuine announcement. The authorities copied the words *literatim*,

honestly believing them to convey some social distinction, and consequently the next morning, to the amazement of the "company" at the baths—and of the English especially—the offensive insinuation in full appeared in the official list of visitors.—*Morning Advertiser.*

MR. BRIGHT, M.P., AT GLASGOW.—Mr. Bright made another long speech at Glasgow on Wednesday, the occasion being a public breakfast to which he was invited, and at which Mr. Graham, M.P., was in the chair, and several M.P.'s present. Mr. Bright gave much satisfaction to the company by expressing his opinion very strongly that Scotland has not as many members of Parliament as she ought to have. He would give her, in fact, about twenty more. He congratulated the Scottish people on one fact, that none of their boroughs return Tory members, and that even the counties are becoming liberalised. He referred the liberalism of the borough representatives to the fact that none of the constituencies are so small as the smallest of English boroughs, to the superior enlightenment and education of Scotland as compared with the southern kingdom, and to the freer constitution of the National Church. The English Established Church, Mr. Bright said, with, of course, a multitude of exceptions, was in point of fact the Tory party of England.

REFORM BANQUET AT MANCHESTER.—The arrangements for the forthcoming Reform Banquet, in the Free Trade Hall, Manchester, are progressing favourably. The executive of the National Reform Union, under whose auspices the banquet is to be held, have invited a large number of liberal M.P.'s, as well as several of the most distinguished of those leading Liberals who, though not members of Parliament, exercise considerable political influence in various parts of the country. The list of guests is not yet completed, but we learn that the following gentlemen have accepted invitations to be present:—Messrs. John Bright, M.P., Thomas Bazley, M.P., P. A. Taylor, M.P., W. S. Allen, M.P., R. N. Phillips, M.P., T. B. Potter, M.P., George Hadfield, M.P., Sir F. Crossley, M.P., Messrs. Thomas Barnes, M.P., B. Whitworth, M.P., John Cheetham, M.P., G. H. Onslow, M.P., H. F. Beaumont, M.P., Charles Neate, M.P., A. S. Ayrton, M.P., John Platt, M.P., A. H. Layard, M.P., John Fildes, M.P., Thomas Cave, M.P., Edward Baines, M.P., T. Kennedy, M.P., J. T. Hibbert, M.P., Sir John Gray, M.P., Messrs. Robert Dalglash, M.P., Thomas Hughes, M.P., W. H. Stone, M.P., E. J. Synan, M.P., B. Samuelson, M.P., A. S. Finlay, M.P., Charles Gilpin, M.P., J. Stanfield, M.P., John Candlish, M.P., W. E. Forster, M.P., N. D. Murphy, M.P., and Duncan McLaren, M.P. The date fixed for the banquet is the 20th November next, and the chair will be occupied by that veteran leader, Mr. George Wilson.

MR. ADDERLEY ON NATIONAL EDUCATION.—At the anniversary of the Saltley Training College, near Birmingham, the other day, Lord Lyttelton presided, and among the speakers were the Bishop of Worcester, Mr. C. B. Adderley, and Mr. T. Dyke Acland. Mr. Adderley (referring to Mr. Bright's recent speeches) said they had been told that they might expect a much greater extension of public education if what was called the freedom of the country was increased—if the country became less priest-ridden and less landlord-ridden. They were told that then the difficulties in the way of national education would cease, and they might even emulate—their fellow-countrymen he was going to call them—they might equal those on the other side of the Atlantic, and have a rate throughout for the purposes of education; but the right hon. gentleman was opposed to any such system as the American, which separates the religious from the other portion of education. Religion and morality must form part of what children were to learn in the national schools, and they could not consent to any proposition, however easy a solution of their difficulties it might seem, which did not provide for this. Mr. Dyke Acland, disclaiming any intention to take up the cudgels with Mr. Adderley, said the subject of national education was not one which any Churchman or Englishman could look upon with satisfaction, and he thought that a system of compulsory education was the only one to remedy the evil. At the same time, he must say that he had much more faith in the zeal, energy, discretion, and comprehensive toleration of the clergy and laity of the Church of England than in any legislative restriction.

WORKMEN'S DWELLINGS IN LONDON.—A further extension is about to be given to the operations of that exceedingly useful undertaking, the Improved Industrial Dwellings Company (Limited). The chairman of this company is Mr. Alderman Waterlow, whose labours for the improvement of the dwellings of the working classes of this metropolis are well known, and all the directors are highly respectable. The project was originated in 1863, and through the investment up to the present time of about 40,000*l.* in the erection of five blocks of dwellings, 280 families have been accommodated, comprising between 1,400 and 1,500 persons. It is not too much to say that the result is a great boon to the artisan class. It must not be imagined, however, that this is an eleemosynary society, for it is both self-supporting and remunerative. During the past three half-years dividends at the rate of 5 per cent. per annum were paid upon the subscribed capital of the company, and a sum equal to 25 per cent. of the net profit was carried to a reserve fund. Moreover, the directors state that from their experience of the investment, they believe that there is a fair prospect of a permanent annual profit of at least 6 per cent., after putting by liberal allowances for contingencies. The original capital is 50,000*l.*, of which 40,800*l.* is

already subscribed in 100*l.* shares, and applicants are now invited for a proposed further issue of 200,000*l.* in 25*l.* shares, making the total capital 250,000*l.* The directors have already secured the option of leasing and purchasing two sites near the Gray's-inn-road and at Westminster, which will enable them to afford accommodation to about 500 families at an outlay of 100,000*l.*

PUBLIC MEN ON PUBLIC AFFAIRS.—The Mayor of Oxford gave a banquet on Wednesday evening to the members for the county and boroughs in the county and many other gentlemen. Mr. Cardwell, in responding to a toast, carefully avoided all mention of reform by name, but in his closing sentences expressed a strong hope that when Parliament met the question would be considered in an impartial spirit. The middle of his speech was made up of comments upon recent events on the Continent, and their bearing upon this country. Mr. Henley warned those who had brought about the changes in Europe of the responsibility they had incurred. He insisted that something must be done in the next session of Parliament towards settling the reform question. Mr. Du Cane, M.P., one of the Lords of the Admiralty, attended the dinner of the Hinckford Conservative Club, on Friday evening, at Castle Hedingham, and spoke at some length on the topics of the day. With reference to the Reform Bill, Mr. Du Cane said he had no State secrets to communicate. At the same time he seemed to incline to the idea of the appointment of a Royal Commission to consider the whole question with a view to the preparation of a safe measure in the passing of which moderate politicians should unite. He was especially severe upon Mr. Bright, who, he supposed, would lynch the present Ministry if he had the chance, and who, he hinted ironically, might, as history repeated itself, play one day the part of a second Cromwell by expelling the Speaker, ordering the removal of the mace, and locking up the House. Upon naval affairs, Mr. Du Cane said the Board of Admiralty were anxious to secure a correction of abuses and the utmost possible economy. He believed, indeed, that "Peace, Retrenchment, and Reform" was the political creed of every educated Englishman, and he claimed, in conclusion, a fair trial for Lord Derby's Administration.

THE SANITARY CONDITION OF THE LONDON POOR.—A numerously-attended public meeting was held on Monday night in the St. Mary (Charterhouse) Schools, Golden-lane, Barbican, under the presidency of Mr. McC. Torrens, M.P., for the purpose of considering the sanitary condition of the neighbourhood, and of the dwellings of the labouring classes. Mr. Otway, M.P., and Mr. Earle, M.P., were present. Mr. Harris, one of the churchwardens of the parish, and chairman of the sanitary committee of the district, proposed the first resolution, which was,—

That this meeting observes with regret the lamentable sanitary condition of the neighbourhood.

The speaker in the course of his observations said there were numbers of houses in the district which were totally unfit for human habitation, and not only was that so, but the supply of water was entirely inadequate for the wants of the poor people. Dr. Bruce seconded the resolution, and related instances in which three and four persons occupied apartments in which there was only sufficient atmospheric air for one adult, and where, in consequence, death resulted from a want of oxygen. Mr. George Godwin, F.R.S., proposed the next resolution, which attributed the overcrowded state of the dwellings of the labouring classes, and the want of proper ventilation in the district, to a long neglect of legislation in metropolitan improvements. Mr. L. Banks seconded the resolution, which was unanimously agreed to. Mr. Gordon proposed the third resolution, which stated that the evils complained of can be remedied only by legislative action. Mr. Rivington seconded the resolution, and it was supported by Mr. G. Brooks, who stated the result of a visit to Union-court, Holborn, where he found 427 human beings living in twenty-five houses, and fifty persons residing in nine rooms. Mr. Earle, M.P., also supported the resolution. He said it was humiliating to Englishmen who travel to see the subjects of the King of Prussia and his Minister, Bismarck, living in better dwellings than the free subjects of Queen Victoria. They were also aware that Paris, which was, not long since, almost in a state of decay, was now a magnificent city, with beautiful buildings, and clean, well-ventilated houses, for the working classes, and similar improvements were being effected in all the provincial cities of France. Mr. Torrens, M.P., who was loudly cheered, then addressed the meeting. He referred to the bill which he introduced last session in reference to the dwellings of the working classes, and said he trusted the consideration of it had only been adjourned. He did not care whether the bill or any clause of it passed or not, but he would go to Parliament next year, and, on the part of his constituents, ask the Government to sanction the measure which he had submitted, or propose something better. Mr. Otway, M.P., proposed the fourth resolution, which was,—

That this meeting pledges itself by petition and otherwise to strengthen the hands of those members of Parliament who press upon the attention of both Houses of Parliament the duty of immediate action.

The hon. member, in the course of some remarks, said that vigorous action was necessary on the part of the legislature in dealing with this question, which affected the sanitary and moral condition of the working masses of the metropolis. He said Parliament should only sanction the projects of the railway companies where they promised to give the working men dwellings instead of those which they removed for their own purpose. Mr. Whitehead seconded the resolution, which was unanimously adopted. A cordial vote of thanks to the chairman, proposed by the Rev. Mr. Blomfield, incumbent of the district, concluded the proceedings.

Literature.

"THECLA": A DRAMA OF THE DAYS OF NERO.*

A drama of the days of Nero, in which the story of Statilia, fairest of women, blends with that of Seneca, best of men, and her divorce and exile are more than matched by the doom and death of the sage,—and in which also the Jew, Paul of Tarsus, is brought to trial and suffers martyrdom, and the "Imperial monster," "mixed of cruelty and lust," whom "no one virtue has redeemed from shame," soon after meets his fate—might well attract us by its great promise: for, who burns not at the remembrance of the days and scenes when

"Strangers of Rome, from Pentecost returned—
Heralds of peace—how beautiful their feet,
On Alba's mountain, and the Appian street!
Where Zion's angel met the muse of Greece,
And joined in anthems never more to cease."

But the very lines that recall the time, and point to its actors, occasioned us some doubt as to the power of the hand by which the subject was to be treated in this drama of "Thecla." We could not long doubt as we read the "Prologue" even: in which Mr. Bliss tells us what is the time of life, and what the circumstances under which, and the aspirations with which, he has attempted his task, and has once again invoked the "spirit of song, whose shrine is in his heart." We have much respect for one who approaches the public as honestly as he does; and who has the culture which this so-called drama displays at every point, and the power of versifying so smoothly and so variously. But we really fear that, beyond the favourable circle of a writer's personal friends, there will hardly be admiration, and beyond the professional critics to whom he may forward his work, hardly a hearing, for a prologue which has prominent lines such as these following:—

"My space is spanned;
And time has touched my forehead with his brand;
And life's illusions, summer birds, have fled:
First, youth and love their pinions heavenward spread;
Then passed the flowers of theatre and feast;
Ambition faded next, and laughter ceased;
And now health threatens flight, and with it, worse!
The charm of beauty's power, and charm of verse."

We have no intention of sketching the story; and could hardly hope to interest our readers, even if we told them all that Mr. Bliss tells by its construction and the delineation of its characters. From the third act we select part of a soliloquy of Seneca's, which admits a traditional element, but is not very true to the character of the philosopher.

"Slaves listen, women weep, the poor are pleased: He charms the oppressed, the afflicted and diseased. What school can heal the heart remorse has riven? What sage give guilt the hope to be forgiven? What surer rule of life could morals preach? Than heaven's own will revealed in writ and speech? What nobler type has godhead than the Son Who loved and suffered for a world undone? Yet here are dogmas reason must reject? Reason has bounds: hear further and reflect! I shall find leisure when I steal from Rome, And make some woodland solitude my home; Some island in a lake whose waters sleep, Some greensward's terrace half-way up the steep, That looks o'er meadows flecked with flocks at rest, Where Bœtis glides and Corduba is blest. What need I more than books and tablets there, A straw-strewn couch and philosophic fare, To enjoy and rule the kingdom of my mind; Explore its treasures, cull their best, and bind In phrases quaint, as silver sets a gem, For men to praise, or, if they will, contemn. Thought, only thought, can pain the soul or please; And my soul's peace depends on thoughts like these. Why waste life's remnant here in toil and care? I scarce sustain what others press to share. Riches but tempt the foe to follow faster; They, like Actæon's dogs, devour their master. Obscurity and ease are all I need."

It is not seldom that the dialogue of the drama is carried forward in such fragments as the following, arranged so as to secure the dignity of the conventional verse, but hardly possible to be read with gravity:—

"NERO.

The senate has convened?

STATILIA.

Their edict passed—

NERO.

My doom?

STATILIA.

Nero.

What is't?

STATILIA.

The worst and last.

NERO.

Death?

STATILIA.

Death. And more—

NERO.

The mode?

* *Thecla: A Drama.* By HENRY BLISS. London: Williams and Norgate.

STATILIA. It must be told—
NERO.

Tell!

STATILIA. By the mode our fathers used of old."

We shall probably exhibit Mr. Bliss at his best, as we sincerely desire to do, having a strong impression of the genuineness alike of his purpose and of his workmanship—if we extract a part of one of his choral odes, of which there are several put into the mouths of Pagans, others into the mouths of the Christians. We take one in which they sing alternately.

"CHORUS OF PAGANS.

The gods are great, the gods are just.
Lo, Rome's last tyrant bites the dust,
And freedom re-asserts its state.
The gods are just, the gods are great.

"CHORUS OF CHRISTIANS.

Lift up your hearts! There beams above
A herald star of hope and love:
The cloud disperses, night departs;
"Tis day-spring dawns. Lift up your hearts!

"CHORUS OF PAGANS.

Arbitress of kings and nations, born of Venus, born to
Mars,
Rome! thy sons, at Galba's summons, gather, at as
night the stars.
To the level of thy fortune lift, lift up the people's mind!
Spare the humble, spurn the haughty, and give laws to
humankind!

"CHORUS OF CHRISTIANS.

Whatsoever things are honest, whatsoever pure and
true,
Generous, lovely, well reputed, if to any praise be due,
Think of them, and practise them, but oh appreciate
them as dross,
Rags, that rather shame than clothe you—Nail your
virtues to the cross."

We are sorry that we cannot add to these extracts some assurance that there is better matter in the book. There is not. There is, however, so much study, knowledge, and fine feeling plainly implied in the production of such a work, that we are positively regretful that these should have been misspent, and that no other fate can be anticipated for "Thecla" than that the author's epilogue seems to regard as possible—

"Shadows! your mission is fulfilled—and mine.

Let darkness shroud you in its silent den!
I follow—There to be forgot?—Amen."

But the religiously-formed intent of such a work cannot be without its point to the author himself; and though the public give no ear to the drama, it is not in vain that Mr. Bliss addresses another Ear with the closing prayer:—

"Oh, Source of all things, Refuge of the whole,
Vouchsafe to accept the last thanksgiving of my soul."

EUGENIE DE GUERIN.*

Our readers will recognise the name of that interesting lady whose "Journal" has been already published in this country, and has made her familiarly known in English circles, as a remarkably gifted and eminently pious woman, whom all the corruptions and formalities of Romanism, and the frivolities of the world in which she moved, could not hinder of a truly individual life, and a singularly fervent devotion. She had a spirit full of faith, and radiant with love; and possessed such true spiritual insight, that she seemed habitually to look face to face on realities curtained by sense from the beholding of coarser and less devout natures. She ever craved to hear the thoughts and words of piety, and to find in all things the testimony of the love of God, that she might become absorbed in that love. She not only lived by the faith that Divine grace will make trials, tears, tribulations, and anguish the Christian's treasures, but was capable of even an enthusiasm for these, as sources whence grace is actually and surely to be derived. She was not moody and sombre at all:—"relaxation cannot fail to do you good," she says to a friend;—and "God permits diversions even to saints," adding "St. John had his partridge." But, notwithstanding, her habit of mind is rather expressed in such sayings as, "Seriousness is useful,"—"Low-voiced talk is best,"—"The soul as well as the heart has its sacrifices, and God accepts and appreciates them all lovingly." Yet this spiritual enchantress presents no type of a healthy and fruitful piety of heart and life: and it is not merely that her imagination runs away with her judgment, and throws other colours than those of truth and genuine experience over the life about her, but, that her lively sympathy and force of feeling are not saved by either intellectual strength or earnest faith from becoming weak and sentimental, and egotistic. Quick to recognise every "dear and beautiful soul," and tenderly making every nature that won her admiration her own as it were, by contemplation and constant remembrance, she

seems to us to have sought God, and to have realised the presence of God, rather as filling space left empty when absence or death pierced her heart with the thought "here everything passes away," and as the replacing of objects at present lost or wanting, than as the essential good and only necessity of her soul. Of the evangelical truths which are the firm rock of life and the soft pillow of death, there is very little to be discerned in the letters of Eugénie de Guérin: and when they momentarily gleam upon her, she welcomes them chiefly for the hope they give that "where eternity resides even *the past is recovered*," and arises from melancholy or from dreamy contemplation to seek the aid of the communion and confession, and other such helps to "the adorning of her soul in the sight of God with such virtues as make saints."

We are interested and touched by this volume in no ordinary way; but we cannot say that we think it good reading. It is for the study of a character, and for the widening of one's religious sympathies, that we can read these letters; but not for sustained pleasure, not for their quickening influence or power of suggestion, and certainly not for edification. We are aware that we take a less favourable view of the elegant writing of this fascinating woman than has been generally taken; but we are prepared to abide by the expression of our deliberate opinion that there is a faint and feverish air in the greater number of these letters that we think likely to be depressing and unwholesome to a woman's piety, especially in the case of the young. We cannot say, as Eugénie says of one particular letter of her own, "nothing pretty, nothing interesting," but we are very near consenting to extend to them all the words she adds, "and nothing profitable."

We shall justify our brief and slight criticism by the quotation of part of one of the saddest but unquestionably one of the most thoughtful letters in the volume before us; and, by way of contrast, shall take a fragment from one of the most genuinely womanly and heartily cheerful of them all:—

"You must already know, dear friend, the loss we have sustained, but I, too, want to speak to you about it. I have to tell you of my grief, my affliction as sister, as intimate friend of this poor Maurice. Dear brother! there he is dead, dead! How describe what that word is to me, all of incomprehensible pain that it contains! No! I cannot reconcile myself to this thought of eternal separation, never more to find him anywhere upon earth Oh! how our affections disappear! God wills that we should raise them higher than earth, and therefore takes those we love to heaven. He, my brother, is there, in heaven, amongst the blessed. I hope so, for he died the death of the elect. God be praised, who, in His mercy, willed to save the soul and let the body die—that human semblance we so much love, which appears to be the man, and only conceals him. Thus it is the Christian eye sees these things, and looks towards the life to come when the present breaks our heart. For me there is an end of all that one calls happiness. This death kills me, takes from me every charm that bound me to the world. My future was in his; his children would have called me mother. I had invested everything in him; too much so, perhaps. God does not choose that we should lean so heavily on the creature, a reed that breaks under the hand. My soul often suspected this, but in vain; we only attach ourselves more strongly to what is about to escape us.

"It is all over, then. There he is in heaven, and I on earth. Oh! sudden disappearance! Was it not yesterday that his wedding took place? Alas! all connected with that past seems to me an illusion, as our poor Caroline says: 'I feel as though my marriage were a dream!' A very sorrowful dream. One month after set in the fears, the falling away, and all those sufferings which have brought him to the grave. Poor Maurice! I can say nothing but that name. For me it contained so much happiness, something electrical in its effect on the heart. Nor was this the case with me alone. The whole family were under the same influence; he was the delight of us all. My father used to say this child was his pride. Everyone spoke well of him; nothing but tears and praises over his coffin. It was the day before yesterday, that sorrowful, lugubrious, heartrending, and latest parting in the cemetery. We all accompanied him thither—our dear Maurice!—we were with him as long as possible in this world. Oh, what a descent that of the coffin into the grave, I followed it with my eyes while praying God for the dear soul of my brother. I can no longer see anything, love anything, except that mound of earth. There we every day go to kneel with his poor widow. How dear this young woman is to us—this half of our Maurice, this marvellously energetic, strong nature, always with him, devoted to the dead as to the living. Poor young woman! an angel in prayer and tears for two days beside that bed, now holding the hand, now kissing those cheeks, that mouth. Alas! alas! what a sad enjoyment! My poor Maurice! How could we not leave him! O my God! lying there so cold; the eyes dim—those eyes that were so brilliant, so beautiful! What death makes of us! We shall all come to that. My poor friend, what should we do with eternity on earth? Just to prepare ourselves well, and to go when God wills: that is all. There are blows that prostrate, leave nothing standing but faith. Pray that God will give me much faith; never did I need it more."

"Forgive me so many serious reflections, my dear, but they occur to me, and between friends, 'tis out of the abundance of the heart one speaks. Now a pleasant word or two: let us talk of Mlle. de Rivières. Have you till that kind friend with you? What you tell me

of her and her good influence makes me wish she should long remain. Speak of me, I am very glad you should, 'tis telling me you love me; but don't go too far, I beg of you: you do not know me; you view me in far too favourable a light.

"Too often love embellishes the loved! I fear the effect of reality when you actually see me as I am. But who knows when that may be? My journey to Paris depends upon events still to come. And then to leave my family, my father, the dear father, the dear desert where I have always lived—all this keeps me back.

"I put up many prayers for your health. If you only knew how flourishing I would have it, and how free I would have you from this enthusiasm for ugliness! What can make you suppose that thus pulled down and suffering, you would please me better, than fresh, healthy, and handsome, since God has made you so? To like ugliness is contrary to a woman's nature; you cannot like it, nor I either; it always seems to me as though 'twere sin that had made it. I should like to see you as beautiful as a saint. Therefore tell me—I am better! Recover as fast as possible if you want to please me, dear one. Suffering and thinness will not take you to heaven, 'tis through the heart we get there. Go back, then, to taking proper care of your health; do as you told me the other day: *I will only occupy myself with my recovery.* Think of your mother, so afflicted by your condition, think of your friends and your children—that little Valentine! I would not have her make you uneasy about her health, or anything else; yet all mothers have these uneasinesses; but then they have so many joys as well!—a child is such a pretty, innocent, tender thing. What happiness to kiss, educate, teach them, to make them loving little souls for God! I long to see a baby in this house, that I may play the mother, may rock and caress at will. It would be a great delight to me to have the care of a little creature, to bring it up; I should be entirely occupied by its future, its happiness, the development of its nature. My heart would be absorbed in this. What blessedness God confers on mothers in giving them a child; how precious a treasure!"

It is not for long together that a healthy feeling could bear this sort of thing; and the "Letters" as a whole have been to us but a provoking and tedious book. We have been surprised to see them praised so highly, and have felt that those who can delightedly speak of the "fountains," "jets," "eddies," "perpetual flowings," "rainbows," and we know not what, which, as they say, abound in the letters, have themselves suffered something of the same injury, which the want of self-control and good taste wrought on the style of the interesting Eugénie de Guérin.

BRIEF NOTICES.

The Journal of a Waiting Gentlewoman. Edited by BEATRICE A. JOURDAN. (Sampson Low, Son, and Marston.) The "Waiting Gentlewoman" has contrived to tell her story so well, thanks to Miss Jourdan's careful editorship (?) that no reader of her journal in sympathy with goodness can fail to love her. This is not always the case with autobiographical sketches, especially if the incidents jotted down have reference rather to matters of personal interest to the writer than to contemporaneous public events. But herein is displayed the skill of the present writer. Concerned chiefly in detailing circumstances, trivial or otherwise, occurring within her own limited range of observation as waiting gentlewoman to a nobleman's daughter, who during the four or five months to which the journal relates (with the exception of five or six pages at the end of the book, added for reasons quite satisfactory to readers of fiction) was a guest at the mansion of a country squire in Kent, she never once shows signs of egotism, nor gives the reader any other idea than that he is by some accident put in possession of the secret thoughts and feelings of a woman of rare beauty of character, whose record was certainly not made with a view to the delectation of any auditory near or remote in date. The following extract may be given as an instance of the way in which motives are assigned by the writer for her actions so as to win the sympathy of the reader for her nobleness of character rather than to repel by arousing suspicions as to her design in disclosing the secret springs of disinterested actions:—

"When at length the poor cockchafer had been hunted to death [for disturbing her lady's repose], I had to take up 'The Grand Cyrus' (a mighty stupid book to my thinking) and standing by her bedside, to read her to sleep. This did take so long that I went to bed myself not only very weary, but also something sullen and angry, and disposed to think the world a hard place to live in, specially for poor waiting maids. Now, however, that morning is come, and the sun shines bright, and birds sing, I do repeat me of my sinful discontent. What cause, indeed, have I to complain of my lot in life? Did I not, of my own free will, leave my dear home, choosing rather to work for my bread than to be burdensome to my widowed mother? And though my mistress's caprices are many, do I not meet with all due consideration from my lord, he treating me rather as a friend than as a servant?"

The story is told in the simplest fashion, but it is one of absorbing interest. The old saw about "the course of true love" is once more illustrated in the untoward events which, for a time, separated the writer from the companionship of the man who was worthy of her, and led her to doubt his sincerity, but the sequel unfolds the mysteries that had gathered round his life, and before the curtain drops the reader has a glimpse of perfect earthly bliss, the gentlewoman being a participator in it. The period is the seventeenth century.

Our Australian Colonies: their Discovery, History, Resources, and Prospects. By SAMUEL MOSSMAN. (Religious Tract Society.) The history of any country is a record mainly of "unsuccessful or successful war," of changing dynasties and revolutions. And so far as the first feature is concerned, it is one from which the history of English colonization is by no means free. But in Australia we have a notable exception to this rule. How far this would have been the case if the aborigines had been skilled in the arts of war, it is not worth while to inquire. That it was not otherwise, however, is cause for great thankfulness, for the arts of peace have been so triumphant there, that a land which eighty years ago had been seen only by a few adventurous seamen, now holds a position in relation to commerce and the material wealth of the world, to say nothing of the development of free institutions of government, which already mark it as destined to become one of the greatest nations of the earth. Mr. Mossman shows every qualification for writing such a history as this. He has visited all the Australian colonies, and resided in most of them, and is the author of the articles "Australia" and "Australasia" in the "Encyclopaedia Britannica." He deals with his subject very fully, making his narrative a most interesting one. Beginning with the first authentic accounts of the discovery of the Southern coast by the Dutch in 1606 and 1616, Mr. Mossman notices the various expeditions made subsequently to the South Seas, with the view of ascertaining the character and extent of the new country until the various guesses and conjectural reports of the successive discoverers were superseded by the successful labours of Captain Cook, who set out on his voyage of exploration in 1768. The author gives a full account of explorations in the interior, of the natural history of the country, treating of its various forms of animal and vegetable life, and devotes separate chapters to the position and prospects of each one of the Australian colonies. In a concluding chapter he remarks upon the class of emigrants that are required there. "Nowhere," he says, "do manual skill and labour stand so pre-eminent, or secure for the worker so high a reward, as in Australia." "If they are of the right sort, and industrious, they will obtain employment at high wages the first day they land." This is a most useful and readable book, and in so cheap a form we hope it may be widely circulated, as it cannot fail to be of great service to intending emigrants.

Sermons. By the late Rev. THOMAS BEST, M.A. Incumbent of St. James's Church, Sheffield. Edited by the Rev. R. S. ROBERTS, M.A., Rector of Richmond, Yorkshire. Two Vols.—*Sermons on Theatrical Amusements.* Delivered in St. James's Church, Sheffield. By the late Rev. T. BEST, M.A. (London: Seeley, Jackson, and Halliday.) These volumes will unquestionably be very interesting to those amongst whom Mr. Best lived and laboured, and should be highly prized by them as memorials of ministry which was evidently most earnest, heart-searching, practically wise, and full of spiritual power. We can quite believe the editor that the preacher was "one of the most valuable and useful clergymen of modern times." He was of the Evangelical school; and the sermons testify adequately that he was in the best sense "a Bible Christian." His style is clear, without any artifice, and tolerably forcible. His thoughts are manifestly such as he has worked out for himself, although seldom rising above commonplace. On ecclesiastical subjects he shows the mediocrity of his party;—is dogmatic enough in declaring that "the Voluntary system will not suffice,—it would leave the land unprovided"; and partakes the amusing faith or offensive presumption of those who profess that "whatever the changing circumstances of the Church or of the nation, for all such occasions provision is wisely and abundantly made in the constitution of our Church, or by the foresight of the compilers of our Liturgy." Of course our readers are too well accustomed to this sort of thing to wish that we should expose its hardihood of assertion, or to expect that we shall be indignant. The sermons in the two volumes first named extend over a ministry of twenty years, and are arranged chronologically. They add nothing to religious thought, and furnish no high example of preaching; but they have the ring of full conviction, and the spirit of thorough devotion to the Master's work; and ought, therefore, as we have said, to be precious to those who felt the living power of such simple and direct instruction. The volume on "Theatrical Amusements" contains fifteen out of, we believe, some forty-seven sermons which Mr. Best delivered in the shape of annual protest against the stage; and which, the editor alliteratively says, occasioned "attacks, abuse, animadversion, anonymous letters," which the preacher, wisely, and like a fully convinced and resolved moral reformer, never descended to notice in any way. The sermons contain much that is profoundly and terribly true; with some things that are overstated, and a few that will hardly command assent outside a narrow religious circle. We very largely differ from the good preacher on some points, and are a little shocked occasionally; but, notwithstanding, he makes himself warmly and deeply respected by the straightforwardness and urgency with which he treats his subject.

A Few Hints as to Proving Wills, &c., without Professional Assistance. By a PROBATE COURT OFFICIAL. (London: S. Low, Son, and Marston.) A very useful little manual, which gives the most explicit directions to

executors, whereby they may be, in most cases, saved trouble and expense. We recommend those who find themselves called on to fulfil the duties of executorship to obtain it; and to give heed to the counsel that, when they betake themselves to the Department of the Principal Registry of her Majesty's Court of Probate, they "turn a deaf ear to any advice proffered them as they enter the labyrinthine approaches to the office from 'St. Paul's Churchyard.'" There are also a few plain directions on the drawing and execution of a will; but the author does not advise self-made wills as confidently as he does the obtaining *probate* without professional assistance.

NEW EDITIONS.

Christian's Mistake. By the Author of "John Halifax Gentleman." (Hurst and Blackett.) This forms the new volume of Messrs. Hurst and Blackett's five-shilling series, entitled, "Standard Library of Cheap Editions of Popular Modern Works," which already contains six works by the same writer. Having reviewed "Christian's Mistake" at some length soon after its first appearance, it only remains for us to say of this new edition that it is beautifully printed, has an elegant cloth binding, and contains a full-length portrait of Christian as a frontispiece.

The Grahams; or, Home Life. By the late Miss CATHERINE D. BELL (Cousin Kate). With Illustrations. (F. Warne and Co.) The aim of Cousin Kate's tales, we are told, in the preface to this book "is to teach, in the attractive guise of fiction, the holiest and noblest truths, and to show how character is formed, faults cured, and virtues attained, by God's discipline of daily life." The construction of this tale is well adapted to this end. It is one of "home life" simply, and the interest that attaches to it is derived from the ordinary incidents of family life. The Grahams junior are very good children on the whole, and the Grahams senior are pious parents. The faults of the former are faithfully reproved by the latter; and thus the evil and folly of those selfish and passionate tempers which young people frequently indulge are illustrated in domestic pictures which will be read with pleasure and profit.

Home Sunshine. By the late CATHERINE D. BELL. With Illustrations. (F. Warne and Co.) We cannot profess to have a very high appreciation of tales of fiction unless they are true to nature, and one can only judge of their fidelity by the test of personal observation and experience. From this standpoint we must express our belief that the "aim" of the story has been preferred to its correspondence with fact. The Gordons young and old exhibit a uniformity of goodness such as we have never witnessed or heard of in actual everyday life; and however much our young folks may be edified or entertained by the wise discoursing of the Gordon family, we could wish there were a little less of this false colouring in "Home Sunshine."

NEW BOOKS.

(From the Publishers' Circular.)

The voluminous announcements in our last number have not by any means exhausted the catalogue of works in preparation for the approaching season, and, notwithstanding the large additions which we are enabled to make to-day, many will doubtless remain to be noticed in future numbers.

Mr. Murray's list of works in the press includes—The War with America, the Correspondence of H.M. King George the Third with Lord North, during the Years 1769-82, edited with notes and introduction, by W. Bodham Donne, 2 vols.; The First Reform Bill, the Correspondence of H.M. King William the Fourth with the late Earl Grey and Sir Herbert Taylor, from November, 1830, to 1832, edited by Earl Grey, 2 vols.; The History of the United Netherlands, from the death of William the Silent to the Twelve Years' Truce, 1609, vols. 3 and 4, completing the work; The Conquerors, Warriors, and Statesmen of India, an historical narrative, from the invasion of Mahmoud of Ghissi to that of Nadir Shah; Mr. Gladstone's Speeches on Parliamentary Reform in 1866, with a preface and an appendix, 1 vol.; The Actual State of Christianity, and the Recent Attacks made upon it by M. Guizot; a ninth and thoroughly revised edition, to be completed in 2 vols., with illustrations, of Sir Charles Lyell's Principles of Geology; the Children of the Lake, a poem, by Edward Sallesbury; A Memoir of the late Sir Charles Barry, R.A., Architect, by his son, with a portrait and illustrations; A Journey to Ashango Land, in Equatorial Africa, with some account of the natural history, manners and customs of the native tribes, including the Obongo, a race of dwarfs, by M. Du Chaillu; Madagascar Revisited under a new Reign, by the Rev. W. Ellis, with illustrations, 8vo; Contributions to the Archaeological and Antiquities of London read at the Archaeological Institute, July, 1866; A Continuation of the History of the Christian Church, from the Concordat of Worms to the Death of Boniface VIII., by Canon Robertson; Benedicte, or Song of the Three Children, by Dr. Chaplin Child; The Civil Wars of France and England, by General Sir E. Cust, vols. 3 and 4, completing the work; Blind People, their Works and Ways, with sketches of the Lives of some Famous Blind Men, by the Rev. B. G. Johnson, with illustrations; A Life of William Wilberforce, condensed and revised from the larger Biography, by the Bishop of Oxford; a new edition, thoroughly revised, of Sir Roderick Murchison's Siluria, with map and woodcuts, &c.

Messrs. Longmans and Co. have in the press, besides the numerous works mentioned in our last number—Speeches on Parliamentary Reform, by the Right Hon. B. Disraeli, M.P., Chancellor of the Exchequer, 1 vol. 8vo; the first volume of Dr. Latham's Dictionary of the English Language, in 2 vols. 4to, founded on the Dictionary of Dr. Samuel Johnson, as edited by the

Rev. H. J. Todd; *The Elements, an Investigation of the Forces which Determine the Position and Movements of the Ocean and Atmosphere*, by W. L. Jordan, vol. I, with map; a *Commentary on the Gospel according to St. Luke*, by James Stark, M.D., author of *The Doctrine of the Trinity*, 2 vols.; *The States of the River Plate, their Industries and Commerce*, by Wilfrid Latham, *Buenos Ayres*; *Our Sermons, an Attempt to consider familiarly but reverently the Preacher's Work in the Present Day*, by the Rev. E. Gee, M.A. Besides these, they are preparing a number of new Latin school-books adapted to the Public School Latin Primer.

Messrs. Chapman and Hall announce—*A Life of Holbein*, by Ralph N. Wornum, with a portrait and numerous illustrations; *Polynesian Reminiscences, or Life in the South Pacific Islands*, by W. T. Pritchard, formerly her Majesty's Consul at Samoa and Fiji, with illustrations, and a preface by Dr. Seemann; *The Vegetable World*, by Louis Figuier, author of *The World before the Deluge*, &c., translated from the French, with 447 illustrations, drawn chiefly from nature, by M. Faquet, and twenty-four full-page illustrations; *Norway, its People and its Institutions*, by the Rev. John Bowden; *Up and Down the London Streets*, a series of Sketches, by Mark Lemon, with many illustrations; *Nights in the Harem*, by Emmeline Lott, formerly Governess to H.H. the Viceroy of Egypt, author of *Harem Life in Egypt and Turkey*, with a frontispiece; *The Prince of the Fair Family*, a Fairy Tale, by Mrs. S. C. Hall, with numerous illustrations; *A Reissue and Continuation of English Writers*, by Henry Morley, Professor of English Literature in University College, London, the first volume of which is devoted to the Celts and Anglo-Saxons, with an introductory sketch of the four periods of English literature, and the periods from the Conquest to Chaucer, and the second to the period from Chaucer to Dunbar. The same house announce among new novels—*Griffith Gaunt, or Jealousy*, a novel, by Charles Reade, 3 vols. (reprinted from the *Argosy*); *Gemma*, a novel, by T. A. Trollope, author of *La Beata*, &c., in 3 vols.; *A Prodigy, a Tale of Music*, by Henry F. Chorley, to be followed with new novels by Ouida, Annie Thomas, Isa Blagden, and Mr. Arthur Looker.

Messrs. Bradbury and Evans have in the press—*The New Table Book, or Pictures for Young and Old Parties*, drawn by Frederick Eltze, with a Copy of Verses to each picture, and a Page for Everybody's Favourite, edited by Mark Lemon; *The Story of a Feather*, by Douglas Jerrold, with upwards of 70 full-page and half-page illustrations and initials, drawn by G. Du Maurier; *The Book of the Chronicles of the Three Sisters*, a Fairy Tale for Little Folks, edited by Mark Lemon, profusely illustrated by C. H. Bennett; *Punch's Pocket Book* for 1867, illustrated by John Tenniel, Charles Keene, and C. H. Bennett. The same publishers will issue on the 28th instant the first monthly part of Mr. Shirley Brooks's new serial story to be entitled *Sooner or Later*, with illustrations by G. Du Maurier.

Mr. Bentley announces a third and fourth volume of Earl Russell's *Life of Charles James Fox*, completing the work; *Impressions of Spain*, by the Right Hon. Lady Herbert of Lea, with many illustrations; a new work by the Right Hon. Sir Henry Lytton Bulwer; the fifth and sixth volumes of *The Lives of the Archbishops of Canterbury*, including the Life of Archbishop Cranmer, by Dr. Hook, Dean of Chichester; *Good Cookery from the Recipes of the Hermit of St. Gover*, by the Right Hon. Lady Llanover; *A Stormy Life*, a novel, in 3 vols., by Hon. Lady Georgiana Fullerton; *Life and Correspondence of William Hazlitt*, by his grandson, W. Carew Hazlitt, 2 vols. with portraits; vols. 3 and 4, forming the completion of the *History of Rome to the Fall of the Republic*, by Dr. Theodor Mommsen, translated by Professor Dickson; *Phases of Christian Love*, by the Right Hon. Lady Herbert of Lea; *English Eccentrics and Eccentricities*, by John Timbs, 2 vols.; *Charles Townshend, Wit and Statesman*, by Percy Fitzgerald, author of the *Life of Laurence Sterne*, 1 vol.; *Lives of English Merchant Princes*, from *De la Pole to the Present Day*, by H. R. Fox Bourne, Esq., 2 vols., with upwards of thirty illustrations; *Curiosities of Clocks and Watches from the Early Times*, by Edward J. Wood; *The Treasury of French Cookery*, by Mrs. Toogood: &c.

Messrs. George Routledge and Sons' new list includes a new and revised edition, in 2 vols., of Roby's *Popular Traditions of Lancashire*, with steel plates and wood-cuts; *Routledge's Popular Natural History*, by the Rev. J. G. Wood, with 700 illustrations; *Stories for the Household*, by Hans Christian Andersen, with 200 illustrations by the brothers Dalziel; *Routledge's Every Boy's Annual* for 1867, edited by Edmund Routledge, with 22 full-page engravings and eight original plates, printed in colours; *Hollowell Grange, or Holiday Hours in a Country House*, by G. Manville Fenn; *Paul Gerrard, the Cabin Boy, a Tale of the Wide Ocean*, by W. H. G. Kingston; *Tom and the Crocodiles*, by Anne Bowman; *Little Lays for Little Folk*, edited by J. G. Watts, with original plates engraved by J. D. Cooper; *Wayside Poesies*, original poems of the country life, edited by Robert Buchanan, with original illustrations engraved by the Brothers Dalziel; *The Pictorial Shakespeare*, edited by Charles Knight, a new edition, thoroughly revised by the author, 8 vols.; *Griset's Grotesques, or Jokes drawn on Wood*, with rhymes by Tom Hood, 100 quaint designs by Ernest Griset, engraved by the Brothers Dalziel, 4to; *Froissart's Chronicles*, a new and cheaper edition, 2 vols.; *Monstrelet's Chronicles*, a new edition, 2 vols.; and numerous other works already announced.

Messrs. Jackson, Walford, and Hodder announce—*Ecclesiastical History, from the Opening of the Long Parliament to the Death of Oliver Cromwell*, by John Stoughton, 2 vols.; *The Family Pen, Memorials, Literary and Biographical*, of Jane Taylor and other Members of the Ongar Family, by the late Isaac Taylor, edited by his son, the Rev. Isaac Taylor; *Lamps, Pitchers, and Trumpets*, Lectures delivered to Students for the Ministry on the Vocation of the Preacher, by the Rev. E. Paxton Hood; *Memorials of the Clayton Family*, by the Rev. T. W. Aveling, of Kingsland; the first issue of *The Christian Year-Book*, an Annual Review of the Position of Christianity and the Progress of Christian Effort; *The Book of Praises*, being the Book of Psalms according to the Authorised Version, with notes original and selected, by the late William Henry Alexander, 1 vol.; a new story for the young, entitled *Washed Ashore, or the Tower of Stormont Bay*, by W. H. G.

Kingston; *Violet Vaughan*, by the Author of *Thornicroft Hall*, St. Beethas, &c.; the new volume of *Old Merry's Annual for Boys and Girls*, illustrated; *The Congregational Year-Book* for 1867; &c.

Messrs. A. and C. Black have in the press the *Story of Jonah the Prophet*, by the Rev. Dr. Raleigh, of Canonbury. The same house will publish in November the *Life of David Roberts*, R.A., compiled from his journals, &c., by James Ballantine, illustrated with etchings.

Messrs. Walton and Maberley announce a new edition of the *Telegraph Manual*, by Dr. Lardner, revised and rewritten by E. B. Bright, secretary of the British and Irish Magnetic Telegraph Company, which will contain chapters on the Atlantic Telegraph and telegraph to India, with descriptions of the cables and the apparatus employed in laying, testing, and working them, and of the means adopted in raising the Atlantic cable of 1865; also a new edition of *Electricity, Magnetism, and Acoustics*, by Dr. Lardner, revised and edited by G. Carey Foster, with 500 illustrations.

Messrs. Edmonston and Douglas's latest list comprises a new tale by the author of *Basil St. John*, entitled *Love and Duty, a Story of English Home Life*, 1 vol.; *Homer and the Iliad*, in three parts, by John Stuart Blackie, professor of Greek in the University of Edinburgh, 4 vols.; a second series of Mr. Dunbar Dunbar's *Social Life in Former Days*, illustrated by letters and family papers, 1 vol., &c.

Mr. William Macintosh's list of new works and new editions comprises—*Gospel-Husbandry, or the Pilgrim in the Mission Field*, a series of short devotional readings, with illustrative anecdotes, by Henry Smith; *Historic and Mental Imagery*, by the Rev. Joseph W. Reynolds, incumbent of St. Stephen's, Spitalfields; an eighth series of *Good Stories*, selected by the Rev. J. Erskine Clarke, with eighteen illustrations; *A Fagot of Tales for Little Folk*, by the Rev. B. P. Power; *Egypt's Testimony to Sacred History*, by the Rev. Bourchier Wrey Saville; &c.

Mr. S. W. Partridge will publish in October and November—*Animal Sagacity*, a selection of remarkable incidents illustrative of the sagacity of animals, in prose and verse, edited by Mrs. S. C. Hall, with many engravings (a companion volume to *Our Dumb Companions*); *The Cliff Hut, or the Perils of a Fisherman's Family*, by Miss Bakewell, author of *Hannah Twiss*, with many illustrations; *John Heppel, or Just One Glass*, with eight engravings; *The Story of Little Alfred*, by D. J. E., author of *Story of the Lost London*, with many engravings; &c.

Messrs. Tinsley Brothers will publish in October and November—*Memoirs of the Life and Reign of King George the Third*, by J. Heneage Jesse, author of *The Court of England under the Stuarts*, 3 vols.; *Three Hundred Years of a Norman House*, with Genealogical Miscellanies, by James Hannay, 1 vol.; *Archie Lovell*, by the author of *Miss Forster*, 3 vols.; &c.

Messrs. Macmillan and Co. have added to their list of works in preparation, the *Seven Weeks' War*, its Antecedents and its Incidents, by H. M. Hozier, military correspondent of the *Times* with the Prussian army during the German campaign of 1866, with maps and plans.

Messrs. Cassell, Petter, and Galpin's new volumes in the press include—*Idyllic Pictures*, drawn by Pinwell, Houghton, Paul Gray, Barnes, &c.; *The Child's Garland of Little Poems*, with exquisite illustrative borders by Giacomelli, and original poems by Matthias Rarr; *Bright Thoughts for the Little Ones*, twenty-seven original drawings by Proctor, with prose and verse by Grandmamma; and the numerous important works, illustrated by M. Gustave Doré, which we have lately noticed.

Messrs. Sampson Low and Co. have added to their list of works in the press—*A Practical Guide to the Manufacture of Paper and Boards*, by A. Proteaux, with additions by L. S. de Normand, translated from the French, with illustrations, which will appear immediately.

The Society for Promoting Christian Knowledge have in the press—*The Confirmation Class, or the History of a Year in Three Lives*; *The Motherless Lads, or George West and his Brother Tom*; *The Fables of Aesop*, with others selected from Ancient and Modern Writers; *Little Milly, or Aunt Eva's Visit*, by the Author of *Harry and Phil*; *Poisonous, Noxious, and Suspected Plants of our Fields and Woods*, by Anne Pratt, printed in colours; *Owen Netherby's Choice*, by the Author of *Bessie Field*; and a variety of sheet and other Almanacs and Calendars adapted to the wants of various classes.

Messrs. Bell and Daldy have in preparation—*A New Christmas Gift Book*, containing more than thirty unpublished illustrations by Turner, John Martin, Leech, Goodall, Hills, Bright, Corbould, and others, engraved on steel; the *Book of Gems*, containing upwards of one hundred and fifty illustrations from drawings by modern painters, re-edited and enlarged by S. C. Hall; the *Great Works of Raphael*, edited by Joseph Cundall, the *Masterpieces of Mulready*, with *Memorials of his Life*, collected by F. G. Stephens, and illustrated with 14 photographs of his most celebrated paintings; the *Choicest of Rembrandt's Etchings*, 30 photographs taken from the collections in the British Museum and in the possession of Mr. Seymour Haden, also edited by Joseph Cundall; *Illustrations of Dante*, by Flaxman, with full description to each engraving, from the translation by Cary; *Photographs from Pompeii*, with a history of the destruction of the city, and description of the most interesting objects, by Thomas H. Dyer, Author of a *History of the City of Rome*; &c.

Mr. Nimmo, of Edinburgh, will publish immediately, printed with red lines, *Roses and Holly*, a gift book for all the year, with original illustrations by numerous eminent artists; a new edition, of a similar character, of *Pen and Pencil Pictures from the Poets*, with 35 illustrations; *Gems of Literature, Elegant, Rare, and Suggestive*, a collection of the most notable beauties of the English language, appropriately illustrated with upwards of 100 original engravings, drawn expressly for the work; and a great variety of new half-crown reward books, Sunday-school reward books, popular nursery tales; &c.

Messrs. Nisbet and Co. have in the press a memoir of the late Rev. William Marsh, D.D., rector of Bedington, by his daughter, the author of *Memoirs of Captain Hedley Vicars*, &c.; *Milton's Hymn on Christ's Nativity*, beautifully illustrated, 4to; *The Prodigal Son*, with notes by James Hamilton, D.D., and 12 illustrations; *Selous*; *The Sounding of the Last Trumpet*.

or *The Last Woe*, by the Rev. J. Cumming, D.D.; *Twigs for Nests, or Notes on Nursery Nurture*, by the Rev. R. H. Smith, author of *Expositions of the Cartoons of Raphael*, &c., with many illustrations; a third series of the *Hymns of Faith and Hope*, by Horatius Bonar, D.D.; *Lessons on the Gospels*, a sequel to *Lessons on the Collects*, by the Rev. Rowley Hill; &c.

Mr. William Teig has issued a very extensive list of standard books, particularly suitable for school prizes and Christmas presents, comprising—*The Boy's Holiday Book*, by the Rev. J. E. Fuller; a new edition, complete and illustrated, of *Fairy Legends and Traditions of the South of Ireland*, by T. Crofton Croker, edited by T. Wright, with original letters from Sir W. Scott, Lockhart, Miss Edgeworth, &c., now first added, and a *Memoir of the Author*, by his son, T. F. Dillon Croker; *The Child's Own Book*, containing original tales, translated from the German, illustrated with nearly 300 engravings; *The Girl's Own Book*; &c.

Gleanings.

Mr. Rarey, the famous horse-tamer, died a short time since at Ohio, one of the Western States of America.

A monster honeycomb, weighing 120 lbs., was recently discovered under the flooring of a house at Nenagh.

A ship is now in Portland roadstead in which Casely, the Cornhill burglar, and other convicts, are to be deported to Western Australia.

An Irish editor, in speaking of the miseries of Ireland, says—"Her cup of misery has been for ages overflowing, and is not yet full."

A sensational exhibition of a child in a den of Lions has been prohibited by the magistrates of Nottingham and Leicester, as dangerous.

It is understood that the London and South-Western Railway have at length definitively resolved upon the introduction of separate carriages for smokers and non-smokers.

It is stated that the length of the Atlantic cable, from the point where it leaves Valentia to the spot where it was landed at Heart's Content, is precisely 1,866 miles.

The English trout is now so fully naturalised in the Tasmanian waters that a large number of ova from these fish have been brought to Victoria, and safely deposited in ponds prepared for them in Sunbury, about twenty miles from Melbourne.

THAT WICKED CHOLERA.—*The Nihilist Gazette* of Moscow contains this curious phrase:—"Until now, thanks to the visible protection of Providence, the cholera had only attacked the lower classes; but at present the terrible scourge attacks the middle classes, and even the nobility."—*Express*.

AN ANECDOTE OF THE YORK CONGRESS.—"T. W. P." addressing the *Guardian* says:—"A friend of mine overheard the following conversation between two clergymen in the Guildhall at York on Wednesday last:—Mr. A.—'So these High Churchmen have got an exhibition of vestments, which they call the Ecclesiastical Art Exhibition.' Mr. B.—'Indeed; have you seen it?' Mr. A.—'Not yet; but I'm going. They say they have got the cloak that St. Paul left at Troas; but I don't believe it—it would be too old.'"

JUMPING AT A CONCLUSION.—A steamer was on a voyage when a gale came on, in which some boxes filled with herrings broke loose, so that the herrings were strewn about the deck. A tall Hibernian, who had been in the steerage, on coming up to see how the weather looked, saw the herrings floundering about, and in his dismay exclaimed, "Ah, boys, it all up wi' us now; the very herrings are seeking shelter on deck!"

PROMISING.—A literary announcement from Leipzig runs thus:—"Our readers will be obliged to us for drawing their attention to some Sanscrit works which will shortly appear. We have not read the books ourselves, but, if their contents are as interesting as their titles, their perusal must be the acme of delight. The titles are:—'Swapantachaksavimabamantrastotra,' 'Trigunatmikakaltkastotra,' 'Upangalalitavratodyapana,' 'Sanskarchabatatschthiratodyapana,' and 'Anatatschaturdarivrataka-tha.'—*London Review*.

WINTERING GERANIUMS.—The following plan for the preservation of geraniums during the winter will be found to answer very well. Take the plants to be preserved out of their pots, trim off the leaves and outer branches, and then take off the soil from the roots, tie them up in bunches, and hang them root upwards in a dry, dark cupboard, loft, or, cellar, where no frost can touch them. In the spring, bring them out (having well cleansed your pots inside and out) and repot them in some good compost.—*Land and Water*.

AN EXCHANGE.—Two men in a barber's shop in Baltimore, the other day, hung up their coats. When the tenter operation was over, the first one donned his neighbour's coat and walked away. It contained 2,500 dols., which No. 2 determined should not go that way, and a policeman was despatched after him. Learning the mistake, he became greatly alarmed, and hastened back, for in his own coat pocket lay 5,000 dols. The exchange was mutually satisfactory.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The general features of the money market have remained unchanged during the week. The probable reason for the maintenance of the present rate of discount is that the Bank Directors last Thursday fore-

of her and her good influence makes me wish she should long remain. Speak of me, I am very glad you should, 'tis telling me you love me; but don't go too far, I beg of you: you do not know me; you view me in far too favourable a light.

"Too often love embellishes the loved." I fear the effect of reality when you actually see me as I am. But who knows when that may be? My journey to Paris depends upon events still to come. And then to leave my family, my father, the dear father, the dear desert where I have always lived—all this keeps me back.

"I put up many prayers for your health. If you only knew how flourishing I would have it, and how free I would have you from this enthusiasm for ugliness! What can make you suppose that thus pulled down and suffering, you would please me better, than fresh, healthy, and handsome, since God has made you so? To like ugliness is contrary to a woman's nature; you cannot like it, nor I either; it always seems to me as though 'twere sin that had made it. I should like to see you as beautiful as a saint. Therefore tell me—I am better! Recover as fast as possible if you want to please me, dear one. Suffering and thinness will not take you to heaven, 'tis through the heart we get there. Go back, then, to taking proper care of your health; do as you told me the other day: *I will only occupy myself with my recovery.* Think of your mother, so afflicted by your condition, think of your friends and your children—that little Valentine! I would not have her make you uneasy about her health, or anything else; yet all mothers have these uneasinesses; but then they have so many joys as well!—a child is such a pretty, innocent, tender thing. What happiness to kiss, educate, teach them, to make them loving little souls for God! I long to see a baby in this house, that I may play the mother, may rock and caress at will. It would be a great delight to me to have the care of a little creature, to bring it up; I should be entirely occupied by its future, its happiness, the development of its nature. My heart would be absorbed in this. What blessedness God confers on mothers in giving them a child; how precious a treasure!"

It is not for long together that a healthy feeling could bear this sort of thing; and the "Letters" as a whole have been to us but a provoking and tedious book. We have been surprised to see them praised so highly, and have felt that those who can delightedly speak of the "fountains," "jets," "eddies," "perpetual "flowings," "rainbows," and we know not what, which, as they say, abound in the letters, have themselves suffered something of the same injury, which the want of self-control and good taste wrought on the style of the interesting Eugénie de Guérin.

BRIEF NOTICES.

The Journal of a Waiting Gentlewoman. Edited by BEATRICE A. JOURDAN. (Samson Low, Son, and Marston.) The "Waiting Gentlewoman" has contrived to tell her story so well, thanks to Miss Jourdan's careful editorship (?) that no reader of her journal in sympathy with goodness can fail to love her. This is not always the case with autobiographical sketches, especially if the incidents jotted down have reference rather to matters of personal interest to the writer than to contemporaneous public events. But herein is displayed the skill of the present writer. Concerned chiefly in detailing circumstances, trivial or otherwise, occurring within her own limited range of observation as waiting gentlewoman to a nobleman's daughter, who during the four or five months to which the journal relates (with the exception of five or six pages at the end of the book, added for reasons quite satisfactory to readers of fiction) was a guest at the mansion of a country squire in Kent, she never once shows signs of egotism, nor gives the reader any other idea than that he is by some accident put in possession of the secret thoughts and feelings of a woman of rare beauty of character, whose record was certainly not made with a view to the delectation of any auditory near or remote in date. The following extract may be given as an instance of the way in which motives are assigned by the writer for her actions so as to win the sympathy of the reader for her nobleness of character rather than to repel by arousing suspicions as to her design in disclosing the secret springs of disinterested actions:—

"When at length the poor cockchafer had been hunted to death [for disturbing her lady's repose], I had to take up 'The Grand Cyrus' (a mighty stupid book to my thinking) and standing by her bedside, to read her to sleep. This did take so long that I went to bed myself not only very weary, but also something sullen and angry, and disposed to think the world a hard place to live in, specially for poor waiting maids. Now, however, that morning is come, and the sun shines bright, and birds sing, I do repent me of my sinful discontent. What cause, indeed, have I to complain of my lot in life? Did I not, of my own free will, leave my dear home, choosing rather to work for my bread than to be burdensome to my widowed mother? And though my mistress's caprices are many, do I not meet with all due consideration from my lord, he treating me rather as a friend than as a servant?"

The story is told in the simplest fashion, but it is one of absorbing interest. The old saw about "the course of true love" is once more illustrated in the untoward events which, for a time, separated the writer from the companionship of the man who was worthy of her, and led her to doubt his sincerity, but the sequel unfolds the mysteries that had gathered round his life, and before the curtain drops, the reader has a glimpse of perfect earthly bliss, the gentlewoman being a participant in it. The period is the seventeenth century.

Our Australian Colonies: their Discovery, History, Resources, and Prospects. By SAMUEL MOSSMAN. (Religious Tract Society.) The history of any country is a record mainly of "unsuccessful or successful war," of changing dynasties and revolutions. And so far as the first feature is concerned, it is one from which the history of English colonization is by no means free. But in Australia we have a notable exception to this rule. How far this would have been the case if the aborigines had been skilled in the arts of war, it is not worth while to inquire. That it was not otherwise, however, is cause for great thankfulness, for the arts of peace have been so triumphant there, that a land which eighty years ago had been seen only by a few adventurous seamen, now holds a position in relation to commerce and the material wealth of the world, to say nothing of the development of free institutions of government, which already mark it as destined to become one of the greatest nations of the earth. Mr. Mossman shows every qualification for writing such a history as this. He has visited all the Australian colonies, and resided in most of them, and is the author of the articles "Australia" and "Australasia" in the "Encyclopaedia Britannica." He deals with his subject very fully, making his narrative a most interesting one. Beginning with the first authentic accounts of the discovery of the Southern coast by the Dutch in 1606 and 1616, Mr. Mossman notices the various expeditions made subsequently to the South Seas, with the view of ascertaining the character and extent of the new country until the various guesses and conjectural reports of the successive discoverers were superseded by the successful labours of Captain Cook, who set out on his voyage of exploration in 1768. The author gives a full account of explorations in the interior, of the natural history of the country, treating of its various forms of animal and vegetable life, and devotes separate chapters to the position and prospects of each one of the Australian colonies. In a concluding chapter he remarks upon the class of emigrants that are required there. "Nowhere," he says, "do manual skill and labour stand so pre-eminent, or secure for the worker so high a reward, as in Australia." "If they are of the right sort, and industrious, they will obtain employment at high wages the first day they land." This is a most useful and readable book, and in so cheap a form we hope it may be widely circulated, as it cannot fail to be of great service to intending emigrants.

Sermons. By the late Rev. THOMAS BEST, M.A., Incumbent of St. James's Church, Sheffield. Edited by the Rev. R. S. ROBERTS, M.A., Rector of Richmond, Yorkshire. Two Vols.—*Sermons on Theatrical Amusements.* Delivered in St. James's Church, Sheffield. By the late Rev. T. BEST, M.A. (London: Seeley, Jackson, and Halliday.) These volumes will unquestionably be very interesting to those amongst whom Mr. Best lived and laboured, and should be highly prized by them as memorials of a ministry which was evidently most earnest, heart-searching, practically wise, and full of spiritual power. We can quite believe the editor that the preacher was "one of the most valuable and useful clergymen of modern times." He was of the Evangelical school; and the sermons testify adequately that he was in the best sense "a Bible Christian." His style is clear, without any artifice, and tolerably forcible. His thoughts are manifestly such as he has worked out for himself, although seldom rising above commonplace. On ecclesiastical subjects he shows the mediocrity of his party;—is dogmatic enough in declaring that "the Voluntary system will not suffice,—it would leave the land unprovided"; and partakes the amusing faith or offensive presumption of those who profess that "whatever the changing circumstances of the Church or of the nation, for all such occasions provision is wisely and abundantly made in the constitution of our Church, or by the foresight of the compilers of our Liturgy." Of course our readers are too well accustomed to this sort of thing to wish that we should expose its hardihood of assertion, or to expect that we shall be indignant. The sermons in the two volumes first named extend over a ministry of twenty years, and are arranged chronologically. They add nothing to religious thought, and furnish no high example of preaching; but they have the ring of full conviction, and the spirit of thorough devotion to the Master's work; and ought, therefore, as we have said, to be precious to those who feel the living power of such simple and direct instruction. The volume on "Theatrical Amusements" contains fifteen out of, we believe, some forty-seven sermons which Mr. Best delivered in the shape of annual protest against the stage; and which, the editor alliteratively says, occasioned "attacks, abuse, animadversion, anonymous letters," which the preacher, wisely, and like a fully convinced and resolved moral reformer, never descended to notice in any way. The sermons contain much that is profoundly and terribly true; with some things that are overstated, and a few that will hardly command assent outside a narrow religious circle. We very largely differ from the good preacher on some points, and are a little shocked occasionally; but, notwithstanding, he makes himself warmly and deeply respected by the straightforwardness and urgency with which he treats his subject.

A Few Hints as to Proving Wills, &c., without Professional Assistance. By a PROBATE COURT OFFICIAL. (London: S. Low, Son, and Marston.) A very useful little manual, which gives the most explicit directions to

executors, whereby they may be, in most cases, saved trouble and expense. We recommend those who find themselves called on to fulfil the duties of executorship to obtain it; and to give heed to the counsel that, when they betake themselves to the Department of the Principal Registry of her Majesty's Court of Probate, they "turn a deaf ear to any advice proffered them as they enter the labyrinthine approaches to the office from 'St. Paul's Churchyard.'" There are also a few plain directions on the drawing and execution of a will; but the author does not advise self-made wills as confidently as he does the obtaining *probate* without professional assistance.

NEW EDITIONS.

Christian's Mistake. By the Author of "John Halifax Gentleman." (Hurst and Blackett.) This forms the new volume of Messrs. Hurst and Blackett's five-shilling series, entitled, "Standard Library of Cheap Editions of Popular Modern Works," which already contains six works by the same writer. Having reviewed "Christian's Mistake" at some length soon after its first appearance, it only remains for us to say of this new edition that it is beautifully printed, has an elegant cloth binding, and contains a full-length portrait of Christian as a frontispiece.

The Grahams; or, Home Life. By the late Miss CATHERINE D. BELL (Cousin Kate). With Illustrations. (F. Warne and Co.) The aim of Cousin Kate's tales, we are told, in the preface to this book "is to teach, in the attractive guise of fiction, the holiest and noblest truths, and to show how character is formed, faults cured, and virtues attained, by God's discipline of daily life." The construction of this tale is well adapted to this end. It is one of "home life" simply, and the interest that attaches to it is derived from the ordinary incidents of family life. The Grahams junior are very good children on the whole, and the Grahams senior are pious parents. The faults of the former are faithfully reproved by the latter; and thus the evil and folly of those selfish and passionate tempers which young people frequently indulge are illustrated in domestic pictures which will be read with pleasure and profit.

Home Sunshine. By the late CATHERINE D. BELL. With Illustrations. (F. Warne and Co.) We cannot profess to have a very high appreciation of tales of fiction unless they are true to nature, and one can only judge of their fidelity by the test of personal observation and experience. From this standpoint we must express our belief that the "aim" of the story has been preferred to its correspondence with fact. The Gordons young and old exhibit a uniformity of goodness such as we have never witnessed or heard of in actual everyday life; and however much our young folks may be edified or entertained by the wise discourses of the Gordon family, we could wish there were a little less of this false colouring in "Home Sunshine."

NEW BOOKS.

(From the *Publishers' Circular*.)

The voluminous announcements in our last number have not by any means exhausted the catalogue of works in preparation for the approaching season, and, notwithstanding the large additions which we are enabled to make to-day, many will doubtless remain to be noticed in future numbers.

Mr. Murray's list of works in the press includes—The War with America, the Correspondence of H.M. King George the Third with Lord North, during the Years 1789-92, edited with notes and introduction, by W. Bodham Donne, 2 vols.; The First Reform Bill, the Correspondence of H.M. King William the Fourth with the late Earl Grey and Sir Herbert Taylor, from November, 1830, to 1832, edited by Earl Grey, 2 vols.; The History of the United Netherlands, from the death of William the Silent to the Twelve Years' Truce, 1609, vols. 3 and 4, completing the work; The Conquerors, Warriors, and Statesmen of India, an historical narrative, from the invasion of Mahmud of Ghizai to that of Nadir Shah; Mr. Gladstone's Speeches on Parliamentary Reform in 1866, with a preface and an appendix, 1 vol.; The Actual State of Christianity, and the Recent Attacks made upon it by M. Guizot; a ninth and thoroughly revised edition, to be completed in 2 vols., with illustrations, of Sir Charles Lyell's Principles of Geology; The Children of the Lake, a poem, by Edward Sallesbury; A Memoir of the late Sir Charles Barry, R.A., Architect, by his son, with a portrait and illustrations; A Journey to Ashango Land, in Equatorial Africa, with some account of the natural history, manners and customs of the native tribes, including the Obongo, a race of dwarfs, by M. Du Chaillu; Madagascar Revisited under a new Reign, by the Rev. W. Ellis, with illustrations, 8vo; Contributions to the Archaeological and Antiquities of London read at the Archaeological Institute, July, 1866; A Continuation of the History of the Christian Church, from the Concordat of Worms to the Death of Boniface VIII., by Canon Robertson; Benedicte, or Song of the Three Children, by Dr. Chaplin Child; The Civil Wars of France and England, by General Sir E. Cust, vols. 3 and 4, completing the work; Blind People, their Works and Ways, with sketches of the Lives of some Famous Blind Men by the Rev. B. G. John, with illustrations; A Life of William Wilberforce, condensed and revised from the larger Biography, by the Bishop of Oxford; a new edition, thoroughly revised, of Sir Roderick Murchison's Siluria, with map and woodcuts, &c.

Messrs. Longmans and Co. have in the press, besides the numerous works mentioned in our last number—Speeches on Parliamentary Reform, by the Right Hon. B. Disraeli, M.P., Chancellor of the Exchequer, 1 vol. 8vo; the first volume of Dr. Latham's Dictionary of the English Language, in 2 vols. 4to, founded on the Dictionary of Dr. Samuel Johnson, as edited by the

Rev. H. J. Todd; *The Elements, an Investigation of the Forces which Determine the Position and Movements of the Ocean and Atmosphere*, by W. L. Jordan, vol. I, with map; *A Commentary on the Gospel according to St. Luke*, by James Stark, M.D., author of *The Doctrine of the Trinity*, 2 vols.; *The States of the River Plate, their Industries and Commerce*, by Wilfrid Latham, *Buenos Ayres*; *Our Sermons, an Attempt to consider familiarly but reverently the Preacher's Work in the Present Day*, by the Rev. R. Gee, M.A. Besides these, they are preparing a number of new Latin school-books adapted to the Public School Latin Primer.

Messrs. Chapman and Hall announce—*A Life of Holbein*, by Ralph N. Wornum, with a portrait and numerous illustrations; *Polynesian Reminiscences, or Life in the South Pacific Islands*, by W. T. Pritchard, formerly her Majesty's Consul at Samoa and Fiji, with illustrations, and a preface by Dr. Seemann; *The Vegetable World*, by Louis Figuier, author of *The World before the Deluge*, &c., translated from the French, with 447 illustrations, drawn chiefly from nature, by M. Faquet, and twenty-four full-page illustrations; *Norway, its People and its Institutions*, by the Rev. John Bowden; *Up and Down the London Streets*, a series of Sketches, by Mark Lemon, with many illustrations; *Nights in the Harem*, by Emmeline Lott, formerly Governess to H.H. the Viceroy of Egypt, author of *Harem Life in Egypt and Turkey*, with a frontispiece; *The Prince of the Fair Family*, a Fairy Tale, by Mrs. S. C. Hall, with numerous illustrations; *A Reissue and Continuation of English Writers*, by Henry Morley, Professor of English Literature in University College, London, the first volume of which is devoted to the Celts and Anglo-Saxons, with an introductory sketch of the four periods of English literature, and the periods from the Conquest to Chaucer, and the second to the period from Chaucer to Dunbar. The same house announce among new novels—*Griffith Gaunt, or Jealousy*, a novel, by Charles Reade, 3 vols. (reprinted from the *Argosy*); *Gemma*, a novel, by T. A. Trollope, author of *La Beata*, &c., in 3 vols.; *A Prodigy, a Tale of Music*, by Henry F. Chorley, to be followed with new novels by Ouida, Annie Thomas, Isa Blagden, and Mr. Arthur Locker.

Messrs. Bradbury and Evans have in the press—*The New Table Book, or Pictures for Young and Old Parties*, drawn by Frederick Elize, with A Copy of Verses to each picture, and a Page for Everybody's Favourite, edited by Mark Lemon; *The Story of a Feather*, by Douglas Jerrold, with upwards of 70 full-page and half-page illustrations and initials, drawn by G. Du Maurier; *The Book of the Chronicles of the Three Sisters*, a Fairy Tale for Little Folks, edited by Mark Lemon, profusely illustrated by C. H. Bennett; *Punch's Pocket Book* for 1867, illustrated by John Tenniel, Charles Keene, and C. H. Bennett. The same publishers will issue on the 28th instant the first monthly part of Mr. Shirley Brooks's new serial story to be entitled *Sooner or Later*, with illustrations by G. Du Maurier.

Mr. Bentley announces a third and fourth volume of Earl Russell's *Life of Charles James Fox*, completing the work; *Impressions of Spain*, by the Right Hon. Lady Herbert of Lea, with many illustrations; a new work by the Right Hon. Sir Henry Lytton Bulwer; the fifth and sixth volumes of *The Lives of the Archbishops of Canterbury*, including the *Life of Archbishop Cranmer*, by Dr. Hook, Dean of Chichester; *Good Cookery from the Recipes of the Hermit of St. Gover*, by the Right Hon. Lady Llanover; *A Stormy Life*, a novel, in 3 vols., by Hon. Lady Georgiana Fullerton; *Life and Correspondence of William Hazlitt*, by his grandson, W. Carew Hazlitt, 2 vols. with portraits; vols. 3 and 4, forming the completion of the *History of Rome to the Fall of the Republic*, by Dr. Theodor Mommsen, translated by Professor Dickson; *Phases of Christian Love*, by the Right Hon. Lady Herbert of Lea; *English Eccentrics and Eccentricities*, by John Timbs, 2 vols.; *Charles Townshend, Wit and Statesman*, by Percy Fitzgerald, author of the *Life of Laurence Sterne*, 1 vol.; *Lives of English Merchant Princes*, from *De la Pole to the Present Day*, by H. R. Fox Bourne, Esq., 2 vols., with upwards of thirty illustrations; *Curiosities of Clocks and Watches from the Early Times*, by Edward J. Wood; *The Treasury of French Cookery*, by Mrs. Toogood: &c.

Messrs. George Routledge and Sons' new list includes a new and revised edition, in 2 vols., of Roby's *Popular Traditions of Lancashire*, with steel plates and wood-cuts; *Routledge's Popular Natural History*, by the Rev. J. G. Wood, with 700 illustrations; *Stories for the Household*, by Hans Christian Andersen, with 200 illustrations by the brothers Dalziel; *Routledge's Every Boy's Annual for 1867*, edited by Edmund Routledge, with 22 full-page engravings and eight original plates, printed in colours; *Hollowell Grange, or Holiday Hours in a Country House*, by G. Manville Fenn; *Paul Gerrard, the Cabin Boy, a Tale of the Wide Ocean*, by W. H. G. Kingston; *Tom and the Crocodiles*, by Anne Bowman; *Little Lays for Little Folk*, edited by J. G. Watts, with original plates engraved by J. D. Cooper; *Wayside Poesies*, original poems of the country life, edited by Robert Buchanan, with original illustrations engraved by the Brothers Dalziel; *The Pictorial Shakespeare*, edited by Charles Knight, a new edition, thoroughly revised by the author, 8 vols.; *Griset's Grotesques, or Jokes drawn on Wood*, with rhymes by Tom Hood, 100 quaint designs by Ernest Griset, engraved by the Brothers Dalziel, 4to; *Froissart's Chronicles*, a new and cheaper edition, 2 vols.; *Monstrelet's Chronicles*, a new edition, 2 vols.; and numerous other works already announced.

Messrs. Jackson, Walford, and Hodder announce—*Ecclesiastical History, from the Opening of the Long Parliament to the Death of Oliver Cromwell*, by John Stoughton, 2 vols.; *The Family Pen, Memorials, Literary and Biographical, of Jane Taylor and other Members of the Ongar Family*, by the late Isaac Taylor, edited by his son, the Rev. Isaac Taylor; *Lamps, Pitchers, and Trumpets*, Lectures delivered to Students for the Ministry on the Vocation of the Preacher, by the Rev. E. Paxton Hood; *Memorials of the Clayton Family*, by the Rev. T. W. Aveling, of Kingsland; the first issue of *The Christian Year-Book*, an Annual Review of the Position of Christianity and the Progress of Christian Effort; *The Book of Praises*, being the Book of Psalms according to the Authorised Version, with notes original and selected, by the late William Henry Alexander, 1 vol.; a new story for the young, entitled *Washed Ashore, or the Tower of Stormount Bay*, by W. H. G.

Kingston; *Violet Vaughan*, by the Author of *Thornicroft Hall*, St. Beethas, &c.; the new volume of *Old Merry's Annual for Boys and Girls*, illustrated; *The Congregational Year-Book for 1867*; &c.

Messrs. A. and C. Black have in the press the *Story of Jonah the Prophet*, by the Rev. Dr. Raleigh, of Canonsbury. The same house will publish in November the *Life of David Roberts*, R.A., compiled from his journals, &c., by James Ballantine, illustrated with etchings.

Messrs. Walton and Maberley announce a new edition of the *Telegraph Manual*, by Dr. Lardner, revised and rewritten by E. B. Bright, secretary of the British and Irish Magnetic Telegraph Company, which will contain chapters on the Atlantic Telegraph and telegraph to India, with descriptions of the cables and the apparatus employed in laying, testing, and working them, and of the means adopted in raising the Atlantic cable of 1865; also a new edition of *Electricity, Magnetism, and Acoustics*, by Dr. Lardner, revised and edited by G. Carey Foster, with 500 illustrations.

Messrs. Edmonston and Douglas's latest list comprises a new tale by the author of *Basil St. John*, entitled *Love and Duty, a Story of English Home Life*, 1 vol.; *Homer and the Iliad*, in three parts, by John Stuart Blackie, professor of Greek in the University of Edinburgh, 4 vols.; a second series of Mr. Dunbar Dunbar's *Social Life in Former Days*, illustrated by letters and family papers, 1 vol., &c.

Mr. William Macintosh's list of new works and new editions comprises—*Gospel-Husbandry, or the Pilgrim in the Mission Field*, a series of short devotional readings, with illustrative anecdotes, by Henry Smith; *Historic and Mental Imagery*, by the Rev. Joseph W. Reynolds, incumbent of St. Stephen's, Spitalfields; an eighth series of *Good Stories*, selected by the Rev. J. Erskine Clarke, with eighteen illustrations; *A Fagot of Tales for Little Folk*, by the Rev. B. P. Power; *Egypt's Testimony to Sacred History*, by the Rev. Bourchier Wrey Saville; &c.

Mr. S. W. Partridge will publish in October and November—*Animal Sagacity*, a selection of remarkable incidents illustrative of the sagacity of animals, in prose and verse, edited by Mrs. S. C. Hall, with many engravings (a companion volume to *Our Dumb Companions*); *The Cliff Hut, or the Perils of a Fisherman's Family*, by Miss Bakewell, author of *Hannah Twist*, with many illustrations; *John Heppel, or Just One Glass*, with eight engravings; *The Story of Little Alfred*, by D. J. E., author of *Story of the Lost London*, with many engravings; &c.

Messrs. Tinsley Brothers will publish in October and November—*Memoirs of the Life and Reign of King George the Third*, by J. Heneage Jesse, author of *The Court of England under the Stuarts*, 3 vols.; *Three Hundred Years of a Norman House*, with *Genealogical Miscellanies*, by James Hannay, 1 vol.; *Archie Lovell*, by the author of *Miss Forester*, 3 vols.; &c.

Messrs. Macmillan and Co. have added to their list of works in preparation, *The Seven Weeks' War, its Antecedents and its Incidents*, by H. M. Hozier, military correspondent of the *Times* with the Prussian army during the German campaign of 1866, with maps and plans.

Messrs. Cassell, Petter, and Galpin's new volumes in the press include—*Idyllic Pictures*, drawn by Pinwell, Houghton, Paul Gray, Barnes, &c.; *The Child's Garland of Little Poems*, with exquisite illustrative borders by Giacomelli, and original poems by Matthias Rarr; *Bright Thoughts for the Little Ones*, twenty-seven original drawings by Proctor, with prose and verse by Grandmamma; and the numerous important works, illustrated by M. Gustave Doré, which we have lately noticed.

Messrs. Sampson Low and Co. have added to their list of works in the press—*A Practical Guide to the Manufacture of Paper and Boards*, by A. Proteaux, with additions by L. S. de Normand, translated from the French, with illustrations, which will appear immediately.

The Society for Promoting Christian Knowledge have in the press—*The Confirmation Class, or the History of a Year in Three Lives*; *The Mother-*lads*, or George West and his Brother Tom*; *The Fables of Aesop*, with others selected from Ancient and Modern Writers; *Little Milly, or Aunt Eva's Visit*, by the Author of *Harry and Phil*; *Poisonous, Noxious, and Suspected Plants of our Fields and Woods*, by Anne Pratt, printed in colours; *Owen Netherby's Choice*, by the Author of *Bessie Field*; and a variety of sheet and other Almanacs and Calendars adapted to the wants of various classes.

Messrs. Bell and Daldy have in preparation—*A New Christmas Gift Book*, containing more than thirty unpublished illustrations by Turner, John Martin, Leech, Goodall, Hills, Bright, Corbould, and others, engraved on steel; *The Book of Gems*, containing upwards of one hundred and fifty illustrations from drawings by modern painters, re-edited and enlarged by S. C. Hall; *The Great Works of Raphael*, edited by Joseph Cundall, the Masterpieces of Mulready, with *Memorials of his Life*, collected by F. G. Stephens, and illustrated with 14 photographs of his most celebrated paintings; *The Choicest of Rembrandt's Etchings*, 30 photographs taken from the collections in the British Museum and in the possession of Mr. Seymour Haden, also edited by Joseph Cundall; *Illustrations of Dante*, by Flaxman, with full description to each engraving, from the translation by Cary; *Photographs from Pompeii*, with a history of the destruction of the city, and description of the most interesting objects, by Thomas H. Dyer, Author of a History of the City of Rome; &c.

Mr. Nimmo, of Edinburgh, will publish immediately, printed with red lines, *Roses and Holly*, a gift book for all the year, with original illustrations by numerous eminent artists; a new edition, of a similar character, of *Pen and Pencil Pictures from the Poets*, with 35 illustrations; *Gems of Literature, Elegant, Rare, and Suggestive*, a collection of the most notable beauties of the English language, appropriately illustrated with upwards of 100 original engravings, drawn expressly for the work; and a great variety of new half-crown reward books, Sunday-school reward books, popular nursery tales; &c.

Messrs. Nisbet and Co. have in the press a memoir of the late Rev. William Marsh, D.D., rector of Bedington, by his daughter, the author of *Memoirs of Captain Hedley Vicars*, &c.; *Milton's Hymn on Christ's Nativity*, beautifully illustrated, 4to; *the Prodigal Son*, with notes by James Hamilton, D.D., and 12 illustrations by Selous; *The Sounding of the Last Trumpet*,

or *The Last Woe*, by the Rev. J. Cumming, D.D.; *Twigs for Nests, or Notes on Nursery Nurture*, by the Rev. R. H. Smith, author of *Expositions of the Cartoons of Raphael*, &c., with many illustrations; a third series of the *Hymns of Faith and Hope*, by Horatius Bonar, D.D.; *Lessons on the Gospels*, a sequel to *Lessons on the Collects*, by the Rev. Rowley Hill; &c.

Mr. William Teag has issued a very extensive list of standard books, particularly suitable for school prizes and Christmas presents, comprising—*The Boy's Holiday Book*, by the Rev. J. E. Fuller; a new edition, complete and illustrated, of *Fairy Legends and Traditions of the South of Ireland*, by T. Crofton Croker, edited by T. Wright, with original letters from Sir W. Scott, Lockhart, Miss Edgeworth, &c., now first added, and a Memoir of the Author, by his son, T. F. Dillon Croker; *The Child's Own Book*, containing original tales, translated from the German, illustrated with nearly 300 engravings; *The Girl's Own Book*; &c.

Gleanings.

Mr. Rarey, the famous horse-tamer, died a short time since at Ohio, one of the Western States of America.

A monster honeycomb, weighing 120 lbs., was recently discovered under the flooring of a house at Nenagh.

A ship is now in Portland roadstead in which Casely, the Cornhill burglar, and other convicts, are to be deported to Western Australia.

An Irish editor, in speaking of the miseries of Ireland, says—"Her cup of misery has been for ages overflowing, and is not yet full."

A sensational exhibition of a child in a den of Lions has been prohibited by the magistrates of Nottingham and Leicester, as dangerous.

It is understood that the London and South-Western Railway have at length definitively resolved upon the introduction of separate carriages for smokers and non-smokers.

It is stated that the length of the Atlantic cable, from the point where it leaves Valentia to the spot where it was landed at Heart's Content, is precisely 1,866 miles.

The English trout is now so fully naturalised in the Tasmanian waters that a large number of ova from these fish have been brought to Victoria, and safely deposited in ponds prepared for them in Sunbury, about twenty miles from Melbourne.

THAT WICKED CHOLERA.—The *Nobles' Gazette* of Moscow contains this curious phrase:—"Until now, thanks to the visible protection of Providence, the cholera had only attacked the lower classes; but at present the terrible scourge attacks the middle classes, and even the nobility."—*Express*.

AN ANECDOTE OF THE YORK CONGRESS.—"T. W. P." addressing the *Guardian* says:—"A friend of mine overheard the following conversation between two clergymen in the Guildhall at York on Wednesday last:—Mr. A.—'So these High Churchmen have got an exhibition of vestments, which they call the Ecclesiastical Art Exhibition.' Mr. B.—'Indeed; have you seen it?' Mr. A.—'Not yet; but I'm going. They say they have got the cloke that St. Paul left at Troas; but I don't believe it—it would be too old.'"

JUMPING AT A CONCLUSION.—A steamer was on a voyage when a gale came on, in which some boxes filled with herrings broke loose, so that the herrings were strewn about the deck. A tall Hibernian, who had been in the steerage, on coming up to see how the weather looked, saw the herrings floundering about, and in his dismay exclaimed, "Ah, boys, it all up wi' us now; the very herrings are seeking shelter on deck!"

PROMISING.—A literary announcement from Leipzig runs thus:—"Our readers will be obliged to us for drawing their attention to some Sanscrit works which will shortly appear. We have not read the books ourselves, but, if their contents are as interesting as their titles, their perusal must be the acme of delight. The titles are:—'Swapantachakschivamamantrastora,' 'Trigunatmikalkastotra,' 'Upangalalitratravadyapana,' 'Sanskarcharatshthivratyapana,' and 'Anatatschaturdarivratakatha.'—*London Review*.

WINTERING GERANIUMS.—The following plan for the preservation of geraniums during the winter will be found to answer very well. Take the plants to be preserved out of their pots, trim off the leaves and outer branches, and then take off the soil from the roots, tie them up in bunches, and hang them root upwards in a dry, dark cupboard, loft, or, cellar, where no frost can touch them. In the spring, bring them out (having well cleansed your pots inside and out) and repot them in some good compost.—*Land and Water*.

AN EXCHANGE.—Two men in a barber's shop in Baltimore, the other day, hung up their coats. When the tensorial operation was over, the first one donned his neighbour's coat and walked away. It contained 2,500 dols., which No. 2 determined should not go that way, and a policeman was despatched after him. Learning the mistake, he became greatly alarmed, and hastened back, for in his own coat pocket lay 5,000 dols. The exchange was mutually satisfactory.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The general features of the money market have remained unchanged during the week. The probable reason for the maintenance of the present rate of discount is that the Bank Directors last Thursday fore-

the likelihood of a demand for bullion to pay for importations of corn. In point of fact, English and foreign wheats have risen from 2s. to 4s. per quarter in consequence of purchases on French account, and the badness of the weather affecting the yet unhusked grain in North Britain.

The Bank of Holland has reduced its rate of discount from 5½ to 5 per cent. Money at Frankfort is at 4½ per cent.

Consols are 89½ to 9 for account, and a point higher for money. Indian Government and railway securities have sensibly advanced during the week. French railway securities are also in demand.

The stock of bullion in both departments of the Bank of England amounted at the date of the last weekly return to 16,133,363L, and the notes in the hands of the public to 24,086,535L. Both of these figures are above the average. The reserve stood at 6,044,910L, which is below the average.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending Wednesday, Oct. 17.

BANKING DEPARTMENT.

Notes issued	230,131,445	Government Debt	£11,015,100
Other Securities	8,984,900	Gold & Bullion	15,131,445
	230,131,445		230,131,445

BANKING DEPARTMENT.

Proprietors' Capital	14,555,000	Government Securities	£12,291,426
Bank Deposits	8,326,501	Other Deposits	31,244,986
Other Deposits	8,302,932	Notes	6,044,910
Seven Day and other Bills	18,778,523	Gold & Silver Coin	1,001,918
	632,234		240,588,240
	440,588,240		

Oct. 18, 1866.

W. MILLER, Chief Cashier.

Births, Marriages, and Deaths.

BIRTHS.

ATHERTON.—August 14, at Hobart Town, Tasmania, Mrs. E. Atherton, wife of Dr. Atherton, and daughter of Mr. H. F. Bodley, of Hanley, of a daughter.

MARRIAGES.

HARDING—ANNER.—October 10, by license, at the Independent chapel, Lancaster, by the Rev. H. Julius Martyn, of Preston, assisted by the Rev. J. Head, of Windermere, the Rev. David Harding, late of Lancaster, to Mary Ann, only daughter of the late John Anner, of Ambleside, Westmoreland. No cards.

HODGE—BALE.—October 11, at the Independent chapel, South Molton, Devon, by the Rev. W. J. Andrew, Mr. J. Hodge, to Miss Bale, both of South Molton. This being the first marriage in the above chapel since its reopening, the pastor presented the happy couple with a beautifully-bound Bible.

RICHARDSON—STANNALL.—October 12, at Berkeley-street Independent Chapel, Liverpool, by the Rev. H. Griffiths, M.A., of Bowdon, near Manchester, Mr. Frederick L. Richardson, to Mary Millikin, third daughter of Mr. David Stannall, of Liverpool.

GARNETT—DEAN.—October 13, at Zion Chapel, Bradford, by the Rev. J. P. Chown, Mr. Robert Garnett, agent, to Harriet Louisa, youngest daughter of the late Mr. Isaac Dean, all of Bradford.

COURTINALL—KEEBLE.—October 16, at Bures St. Mary, Suffolk, by the Rev. William Bevan, of London, uncle of the bridegroom, assisted by the Rev. W. Bentley (in the absence through illness of the Rev. James Richardson), the Rev. William Courtinall, pastor of the Congregational church, Haverhill, to Anne Maria, only daughter of Richard Keeble, Esq., of Bures St. Mary.

LESSON—MCKEAN.—October 16, at Salem Chapel, Bradford, by the Rev. J. G. Miall, J. F. Lesson, Esq., M.D., Wilton House, Bradford, to Mary, only daughter of Andrew McKeen, Esq., Spring Bank, Manningham.

MARSHALL—SIDEBOTTOM.—October 16, at Brunswick Chapel, Leeds, by the Rev. John Vine, Mr. Andrew Marshall, to Miss Mary Ellen Sidebottom, granddaughter of the late Mr. Thomas Hardaker, all of Rothwell.

MASON—NODAL.—October 16, at the Independent chapel, Stretford-road, Manchester, by the Rev. J. Gwyther, John Mason of Chorlton-upon-Medlock, to Mary, daughter of the late Aaron Nodal, all of Manchester.

STARMER—RILEY.—October 16, at Queen-street Congregational Church, Wolverhampton, by the Rev. T. G. Horton, the Rev. Henry Starmer, of Maticock Bank, Derbyshire, to Sarah Anne, only daughter of Mr. A. R. Riley, of Wolverhampton, and granddaughter of the late Rev. Calverley Riley, of Liverpool.

JOHNS—GLANVILLE.—October 17, at Dursley, by the Rev. Thomas Wallace, the Rev. James Johns, B.A., Norwich, to Marian, only daughter of the late Rev. John Glanville, Wotton-under-Edge, Gloucestershire. No cards.

JONES—KING.—October 17, at Union Chapel, Islington, by the Rev. Henry Alton, the Rev. William Jones, of Portsmouth, to Elizabeth Mary, eldest daughter of Henry Booth King, Esq., of Argyle-square.

CLARK—CROSBY.—October 17, at the Independent chapel, Bala, Mr. Melbourne Clark, of Higher Broughton, to Jane, second daughter of the late John Crosby, Esq., Holly Bank, Bala.

CRELLIN—BODDEN.—October 17, at Hope Chapel, Oldham, by the Rev. R. M. Davies, Mr. Thomas Crellin, of Rouen, France, to Emma, eldest daughter of William Bodden, Esq., Oldham.

SCHOLEY—ELLIS.—October 17, at West Parade Chapel, Wakefield, by the Rev. Henry Baile, Joseph, youngest son of Mr. George Scholey, to Annie Elizabeth, eldest daughter of Mr. Joseph Taylor Ellis, Oswestry.

BREAK—EDMONDSON.—October 18, at Sion Chapel, Halifax, by the Rev. Bryan Dale, Mr. William Break, to Sarah Ellen, youngest daughter of Mr. Thomas Edmondson, all of Halifax.

TAIT—COOK.—October 18, at the Baptist chapel, Houghton Regis, Beds, by the Rev. G. H. Davies, brother-in-law of the bride, W. Tait, Esq., son of the late Rev. W. Tait, of Ashby de la Zouch, to Martha Elizabeth, youngest daughter of J. Cook, Esq., Great Bransham, Beds.

BREWIS—STADDON.—October 18, at the Baptist chapel, Pinchbeck, Lincolnshire, by the father of the bride, assisted by the Rev. W. H. Payne, of Presteign. Radnor, brother-in-law of the bride, George Brewis, of Newcastle-upon-Tyne, solicitor, to Mary Ann Staddon, eldest daughter of the Rev. J. Staddon.

THOMAS—SULLY.—October 18, at the Baptist chapel, Bridgwater, by the Rev. Thomas Thomas, D.D., of Pontypool, father of the bridegroom, assisted by the Rev. Joseph Ferkinha, Thomas Henry Thomas, Esq., of London, to Ellen, fourth daughter of James W. Sully, Esq., Crowpitt House, Bridgwater. No cards.

SHELDON—ROBINSON.—October 22, at the West-end Chapel, Southport, by the Rev. J. Chater, the Rev. Thomas

Sheldon, minister of the Congregational church, West Houghton, and youngest son of Mr. Stephen Sheldon, The Ash, Lower Broughton, to Eliza, youngest daughter of the late Mr. John Robinson, of Manchester.

DEATHS.

SYKES.—September 29, the seventy-fifth anniversary of her birth, Elizabeth, wife of John Sykes, West-hill, Sydenham WIN-LLOW.—October 9, at Bath, suddenly, Hannah Ann, wife of the Rev. Octavius Winalow, D.D., and only daughter of Colonel Z. Ring, U.S.A.

MORGAN.—October 14, at her son's house, the Rev. W. Morgan, Carmarthen, in her seventy-sixth year, Mrs. Morgan, widow of the late Mr. David Morgan, Forges. She was much and deservedly respected by all who knew her.

CLARKE.—October 18, at 4, Crookherbtown, Cardiff, aged twenty-two years, Miriam, wife of Mr. W. G. Clarke.

HOLLOWAY'S PILLS.—Mastery over Disease.—There is a constant tendency in the human body to pass from strength to weakness unless some means be adopted to counteract the "wear and tear," and other deteriorating influences. Holloway's Pills effect this admirably; they accomplish all the most exciting invalid can acquire. As alteratives they regulate the stomach and rouse the liver; as purifiers they improve the blood's quality; as aperients they promote peristaltic action, and as tonics they invigorate the nervous system. They have blessed with health thousands previously blasted by disease. In all cases of indigestion, perspiration, headaches, heartburn, and functional obstructions, sufferers have Holloway's Pills as a resource to fall back upon, which will never disappoint their most sanguine hopes.—[ADVT.]

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 22.

There was a moderate supply of English wheat fresh up to this day's market. In sympathy with the improvement in all our country markets the trade opened strong this morning, and factors were enabled to realise an advance of fully 1s. per qr. on the rates of this day's night. There was also a good business done in foreign wheats, at a similar enhancement in favour of the seller. Barley, beans, and peas, must each be quoted 1s. per qr. dearer. The arrivals of oats for the week was good, the bulk being from Russian ports. The trade for this article has participated in the general improvement, and there has been a good steady inquiry to-day, at an advance of 6d. per qr. on the rates of Monday last.

CURRENT PRICES.

WHEAT—	Per qr.		PEAS—	Per qr.	
	s.	s.		s.	s.
Essex and Kent,	50	56	Grey	38	35
red, old	50	56	Maple	25	28
Ditto new	44	51	White	27	40
White, old	56	62	Boilers	38	40
" new	50	56	Foreign, white	38	40
Foreign red	48	62			
" white	52	62			

BARLEY—	RYE		OATS—	Rye	
	s.	s.		s.	s.
English malting	31	36	English feed	21	26
Chevalier	38	42	Scotch feed	28	37
Distilling	37	31	" potatoes	26	31
Foreign	30	27	Scotch feed	26	31

MALT—	FLOUR—		COUNTRY MARKS—	FLOUR—	
	s.	s.		s.	s.
Pale	54	67	Town made	47	50
Chevalier	64	68	Country Marks	38	39
Brown	48	58	Norfolk & Suffolk	84	86

BEANS—	TICKS		PRIME SMALL	PRIME SMALL	
	s.	s.		s.	s.
ticks	42	44	5 to 6	5 to 6	0 to 0
Harrow	44	47	4 to 5	4 to 5	0 to 0
Small	47	51	4 to 5	4 to 5	0 to 0
Egyptian	37	41	4 to 5	4 to 5	0 to 0

BREAD.—LONDON, Monday, Oct. 22.	WHEAT BREAD		BROWN BREAD	BROWN BREAD	
	s.	s.		s.	s.
wheaten bread in the metropolis	8 1/2	9 1/2	7d. to 8d.	7d. to 8d.	7d. to 8d.
household ditto	7d.	8d.			

METROPOLITAN CATTLE MARKET.

MONDAY, Oct. 22.—The total imports of foreign stock into London last week amounted to 15,287 head. In the corresponding week in 1865 we received 24,129 head; in 1864, 13,922; in 1863, 18,281; in 1862, 7,829; in 1861, 14,543; in 1860, 9,377; and in 1859, 8,573 head. There was a full average supply of foreign beasts on sale here this morning. The trade was heavy in the extreme, and the quotations declined fully 4d. per siba. The quality of both beasts and sheep was tolerably good. The arrivals of beasts fresh up this morning from our own grazing districts were on the increase, and in fair condition. The unfavourable state of the weather compelled buyers to operate cautiously. All breeds of beasts, therefore, moved off heavily, at 4d. per siba. less money. The general top quotation was 5s. per siba. The supply from Ireland was limited, and there were no arrivals from Scotland. From Lincolnshire, Leicestershire, and Northamptonshire, we received 1,500 Shorthorns, &c.; from

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NOVEMBER 1, 1866.

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